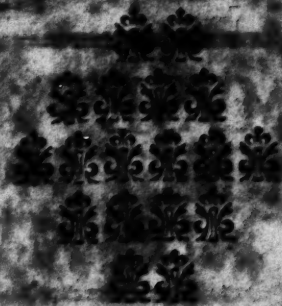


166
A
GRAMMAR
OF THE
Turkish Language.



By THOMAS VAUGHAN,
Late of Smyrna, Merchant.

L O N D O N,

Printed by J. Humfrey, for Jonathan Robinson, at
the Golden Lion in St. Paul's Church-Yard;
and Tho. Horne, at the South Entrance of the
Royal Exchange. 1709.

5



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TO
George Boddington, Esq;

THIS
GRAMMAR

Is Humbly Dedicated,

As a small Acknowledgment of those signal
Favours, which have engaged

His most Obliged Nephew,

Not only to retain the constant Memory
of them, but to profess a Readiness on
all Occasions to shew himself

His most Faithful and

Obedient Humble Servant,

THOMAS VAUGHAN.

General

1812

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THE PREFACE.

WHEN first I resolv'd to publish this Grammar, I had no other View, than the Satisfaction and Advantage, which I supposed several Merchants abroad, and all who shall be design'd for Turkey, might reap from such a Work.

But I had scarcely enter'd upon it, before I began to consider how I might make this Design, of promoting the publick Good, more extensive.

And as a Matter not altogether foreign to this Subject, I conceiv'd it might be of good Use, and of Service to the Common Weal of Letters, to deliver some Thoughts how Languages in general may be easiest and best attain'd, and Latin in particular best taught.

Chi ben comincia há la metà del' opra; say the Italians, who possibly took the Observation from the Old Romans, it being the same with *Dimidium facti, qui bene cœpit, habet.* With these all Nations agree, and the

old Preface to the Reader in the Oxford Grammar, applies it to the Learning of that Art in the following Words: " Forasmuch as it is to be known, that nothing can surely be ended, whose Beginning is either feeble or faulty, &c.

Now it's my Design to shew, That our common Road of Teaching, and in particular, that the Accidence is feeble and faulty, and consequently that the Use of it is a direct Contradiction to the foregoing approved Observation.

I therefore first observe, that 'tis an Error in Practice to confound the Learning of an Art, with the Learning of a Language: And I take the Art of Grammar to be such, that no Nation need have Recourse to Latin, or any foreign Language to attain it.

And if a compleat, regular English Grammar were set forth, with the Sanction of Publick Authority, Children might be early and well grounded in it, by frequent reading it, as well at home as at School, to the saving much Time and Birch, and their greater Edification.

The Grammar should be composed as near as could be to prepare the Learner for the acquiring other Languages; so that no Rule that serves in common to all, should be omitted, nor the Grammar clogged with any trifling Rule, such as are too often laid down for the Sake of one, two, or but very few Words. The distinct Definitions of all the Parts

The Preface.

vii

Parts of Speech should be first offered to one View; and when orderly treated of, great Part, if not all the Syntaxis, belonging to each Head, might be incerted under it, without making that a separate Work. All the Definitions should be as full and as clear as a familiar Stile could make them; and no Term of Art, or hard Word, should be passed by without a due Explication.

Were this put in Practice, the Accidence (as now modell'd and us'd) would fall of Course. And how well it agrees with such a rational Introduction, we are now to consider.

And certainly never more Superfluity conspir'd with Conciseness to confound a Learner, than meet in the very first Definition, in these Words: A Noun is the Name of a thing that may be seen, felt, heard, or understood; as the Name of my Hand in Latin is *Manus*; the Name of an House, is *Domus*; the Name of Goodness, is *Bonitas*.

A Rule this indeed! not altogether senseless, for it mentions three too many: But it's so far from answering the End of a Rule, which should be plain and instructive, and applicable to the Purposes it is made for, that I need not appeal to the Understanding of a Child, which it ought to inform; but as Dr. Pitt challenges Men in their best Health to a Trial, whether they can bear five Shillings Worth of the richest Cordial, or dearest Pre-

parations in twenty four Hours, tho a greater Value of more ordinary Medicines be daily obtruded upon the sick Patient, (an Abuse which perhaps may be most effectually remedied, by sending for a Physician, and not letting him know the Apothecary, who is to prepare what he prescribes.) So may I challenge our Doctors of Grammar to hold forth this Rule to Men and Women, (who have not formerly paid too dear for some Scraps of this sort of Learning) and bid them apply it to Sweetness, either of Smell or Taste, (for common Sense is not the only one wanting in this Rule) and if they can place that Word under its proper Title, I am much deceived, unless the Termination of Goodness may direct them to guess at it.

Again, let any one (who has not learnt the Grammar formerly) be put to find out by this Rule what Part of Speech incorrigible or preposterous is: And here his Senses would fail, were those wanting supplied; and I fear he would not be much helped by the last and best Aid, the Understanding, were it not assisted by something more than the Rule affords.

Hence it may appear, that the Definition of a Noun in general is very lame. Nor do the Exemplifications mend the Matter, it being ten to one but the Lad, for some time after his going to School, takes my Hand, a House, and Goodness, for the English Things, of which Manus, Domus, and Bonitas

The Preface.

ix

nitas are the Latin Names, having never heard of any Nouns growing in Great Britain.

Nor if we descend to the special Definitions, shall we find the Matter much amended. How sorrily is a Noun Substantive described, not to pass by the bad English it's done in; by which a Youngster may easily be led to conceive of it, as some *Hic-Giant*, supported with one Leg, or else with *two* the most. But to divert such dismal Apprehensions, before the Matter is cleared, he is hurry'd to as lame a Description of an Adjective, which can't stand by it self in Reason, nor by any thing else without it; and therefore he is again tossed back to the Distinctions of a Noun Substantive. In the first Description, of which had *Mulier* been the Instance, *Hic Magister* must have stirred his Stumps to have with-held some arch *La* from Laughter, and to beat into others the Meaning of *Mulier* standing by himself; which yet is nearer a-kin to the Masculine Gender than *Nomen Substantivum*.

And now if we look to the Cases, that which I am upon is not alter'd; for instead of a rational Account of the Names, the Use and Application of them is very briefly, and no less obscurely hinted. And for one Case, which by calling and speaking to, may be supposed to ask Questions, there are four that answer to them more distinctly than *Prince Maurice's Parrot*.

If the Pronouns were repaid the Articles borrowed of them, there would be no need to set any Mark of Distinction on them. And

And then instead of being told that the Masculine Gender is declined with this Article *Hic*, we should have an Account what is meant by the Masculine Gender; and the three last Genders would be put to shift for themselves in the Bogs of Ireland, or in those other fertile Countries, where the two Sacraments (like the two proper Genders) are multiplied to seven.

By this time 'tis not to be doubted but a Lad must be as well acquainted with a Noun, in whatsoever Disguise he meets with it, as with his *Taw* or *Castle-top*; so that to give him the Description of a Pronoun to the Life, he need only to be told, That 'tis much like to a Noun, which is used in shewing or rehearsing.

Now he who has but Eyes to see the Likeness which sometimes runs through a Family, must needs own that here is as much Similitude as in *Twin-Sisters* and *Brothers*, at least in the Definitions, if not in the Nouns and Pronouns themselves.

The Verbs are described the best of the three, but might be better: And the Optative and Potential Moods might be dismissed, if they did not serve to puzzle the Cause, and create some Reverence to the Teacher, who has a mighty Opportunity put into his Hands, of enlightening the Minds of his Scholars, by interpreting those hard Names, and letting them into the weighty Secret, of the Moods themselves serving for nothing.

The

The Tenses require a more ample Explanation, that the three Preter Tenses might be aptly used, without confounding or using one for the other.

Some Pains having been taken with the Participles, (which are the most like a Part of any Creature I know, for that is derived from a Horse, and taketh Part of an Ass, and Part of both) I pass them, and come to the dapper Definition of an Adverb; which, it seems, is a Part of Speech joined to the Verbs to declare their Signification; as, Semel in Anno ridet Apollo, i. e. Once in a Year Apollo laughs; for 'tis pity that one who understands nothing but English should not have an Opportunity of trying his Skill upon the Example, and by the Help of this worthy Rule distinguish the Adverb from the rest of its Fellows.

Well, but a Conjunction joins Words and Sentences together, and of them some be Disjunctives; that is, he is a Joiner, who doth nothing but take Work to Pieces: But of this, and the other hard Names put before the Adverbs, Conjunctions, and Interjections, I have said enough in the Grammar it self. And I shall wave what might be said against the rest of Lilly's Grammar, which the Notes in the Oxford Edition prove sufficiently defective; for which Cause I must beg Leave to differ from him who wrote the New Preface, esteeming it much better to pull down the whole Frame,
and

and erect another, (as near its Model as shall be deem'd requisite) than to make Patch-Work: For the bare Establishment of Antique Authority, and long Use, are not solid Arguments against altering any Law or Practice that is evidently faulty.

And now to proceed to my Notion of an Universal English Grammar, and apply it to the Uses design'd.

And here I take it for granted, that such a Grammar being published, whoever should be perfected therein, would need but a few Rules for attaining any other Language; and those only such as are peculiarly proper to it, to the great Ease of the Learner's Memory; who might immediately be put upon perfecting himself in the Declensions of Nouns, and Conjugations of Verbs, the most necessary Task in the Attainment of any Language, next to the laying in a good Stock of Words, and in Order of time rather before it. And,

When well vers'd in the Declensions and Conjugations, and such few Rules as should be found requisite, I can't see any Reason why one who is to learn Latin, should not be permitted to read Terence, and Virgil's Eclogues, together with as elegant Translations of them, as Exactness would allow; by the frequent and thorough Reading whereof, (and therefore the fewer Books the better) he would come to see the Energy of the Words, as plac'd and vary'd; the Elegancy of the Phrases and Sentences;
and

and how the Idioms of the Language answer, and are accommodated to his own.

And when taught by frequent Lectures, read by the Master daily upon a few Lines, how to apply the Rules; the Youth then may best, in my Opinion, be put to turn English into Latin, and to speak Latin.

For as I take it, all Knowledge in a foreign Language is acquir'd by Imitation; and he speaks it best, who don't only repeat the Words, but uses the Phrases, and even entire Sentences of the Natives, as often as the Subject will bear it.

Whence it may appear an irrational Practice to put Boys upon making Latin, as 'tis properly called, (being a Creature of the Youngsters own Brain) when they are to rumble over their Dictionaries for every Word, and to conjure the Words together by the Help of such a Grammar as has been described, without the least Notion of the Use, Application, or Propriety of them. From which follows of Course an ill Habit of bald, paltry Expressions, which are like to stick by them to the End of the Chapter, according to that Observation,

Quo semel est imbuta recens servabit odorem
Testa diu——

Nor will the Method I have here proposed appear absurd to such, who consider the vast Difference between the Discourse and Behaviour of a Child bred up among Men and Women,
and

and of such, as only associate with their Equals in Tears and Understanding; for the Difference is evidently owing to the Force of Example, where there is no Disparity in the natural Capacities. And hence some are compleat Courtiers, others downright Cits, and some errant Bumpkins.

Petronius has a Remark upon the School-Declamations of his time, somewhat applicable to the present Purpose: Et ideo (says he) ego Adolescentulos existimo in Scholis stultissimos fieri, quia nihil ex iis quæ in usu habemus aut audiunt, aut vident.

Besides, there is another good Use of an English Grammar, which is the qualifying Persons (of both Sexes) for the Attainment of any Language, which their Business or Inclination leads them to, or lays them under a Necessity of learning, without being oblig'd to look into a third, that is not likely to be of any Use to them in the whole Course of their Lives.

As I was going on with these Thoughts, Boileau's Satyr appear'd, and with prick'd up Ears fleering in my Face, before I could ask the Reason of his Mirth, or Cause of his Visit, he bolted out this Distich:

Je ris, quand je vous vois, si foible, & si sterile
Prendre sur vous le soin de reformer la ville.

For this seasonable Admonition I return'd the Capripes abundant Thanks; but withal deferred

red leave to recommend my Thoughts to such who were able to reduce them to Practice. With that he laugh'd out-right, told me I knew but little of the World: That from the Men of Letters I must only expect a Gerit, or Javelin pointed with a Saying from my beloved Terence, such as,

—————Tantumne ab re tua est otii tibi
Aliena ut cures, ea; nihil quæ ad te attinent,
(or the like.)

And for the People, says he, the Romish Priests have told you, that they are un grandissima Bestia: Therefore, continued he, it were better for you not to prefer your Petition to the Learned, & si populus vult decipi decipiatur. Which he had no sooner said, but for fear lest some of the meaner Gentry, (who in Spite of Lilly's Grammar might have learnt Latin enough to understand the Meaning of Populus) should have over-heard him, away he scamper'd, and left me resolv'd not to assist these Thoughts for the publick Good, with any pressing Recommendations; but leave them to the Support of their own Strength, and the Merits of the Cause, or to fall for want of a happy Concurrence with such who think best upon this Subject.

—————Nunc aliquis dicat mihi, quid tu
Nullane habes vitia? Immo alia haud fortasse
minora.

This

This Grammar will admit of great Improvements, but being in English, and the Turkish put into a known Character, with Design to inform, without amusing the Learner, (who may sooner attain the Language, than to read it in its proper Short-hand) I hope it will answer the End of its Publication, and prove an easier Introduction to the British Learner of that Tongue, than any yet extant. And though it's acknowledg'd to fall short of the Perfection of Meninsky's in Latin, I think I may venture to say, it's an Improvement of Mr. Seaman's, which gave this its Form, and well-nigh all the Substance too. But there is some Variation in the Grammar it self; and the Dialogues, Proverbs and Words, are a Collection from other Books, and my own Observation.

Having been short in Relation to the Pronunciation, it may not be amiss to add, that every Syllable and Letter of a Turkish Word must be distinctly sounded; and that all Words beginning with Au, i. e. Alif and Vaw, must be sounded as O, And where any Words under Alif or Ain begin with O or U, it's to be observed, that I have done it to humour the Sound; the Regard to which makes some Words under Te begin with T, and others with D; and those under Caff, indifferently with C, Gh, or K. And this Aim of complying with the Sound has caused me to vary somewhat from what I have said, p. 2, 3. relating to the Sound of G before e or i; for whereas in their proper Character

The Preface.

xvii

For the following Words are writ Cosh and Güm, I have interposed y, as Cyosh and Gyüm; where this Difference is to be noted, that the y so following C and G, and coming before o and u, is to be deemed a Consonant; tho' as often as it follows G at the End of a Word, the Syllable Gy is to be sounded as Gi in Ginger, with Regard to the Italian Sound of the Vowels.

The following Rules will explain the Meaning of Babel Ba, and Bab er Te, &c. at the Heads of the Words, plac'd at the End of the Proverbs.

1. Alif Lam, bu on besh harstan evel ghele Lam okunur, &c. If Alif and Lam come before these 13 Letters, Lam is read, viz. Alif, Ba, Gim, Haw, 'Khe, Ain, Gaim, Fa, Koff, Caff, Lam, Mim, Vaw, Ha, and Ya.

2. On uch harstan evel ghele Lam okunmaz, o harster toerar okunur, &c. If Alif and Lam come before 13 Letters, those Letters are to be read double, and Lam not sounded, viz. Ta, Sa, Dah, Zah, Ra, Za, Sin, Shin, 'Sad, 'Zad, Te, 'Dze, and Nuh.

I have added the Turā, Ferman, or Great Seal of Sultan Mustafa, as copied from the Original at the Head of my Travelling Command, (taken out A. D. 1697.) for the Satisfaction of the Curious: But considering the Avaricious Disposition of the Turks, who are ready to lay hold on the least Occasion to eat

b

Money,

Money, as it is phras'd, I have so order'd it, that it need not be inserted in those Books design'd for Turkey; where it may be constru'd as a Counterfeit of the Great Seal, which is a Crime no less than High-Treason. And tho' I am not certain whether the Turbans alter'd every new Reign, yet I am perswaded they will approve this Caution, who shall understand, that upon putting a Crown upon a Flag-staff, the Caddy sent to our Consul of Smyrna, to demand Satisfaction for setting up the Cross (meaning the little one on the Top of the Crown) in the Grand Signore's Dominions. Or if, perchance, he has met with that known Story of a hungry Caddy, who liv'd in a time when People had little Stomach to fall out. This Caddy, seeing two Men pass along, cheek by joll, order'd his Servants to bring them before him; and when come, he ask'd them the Reason, why they could not walk the Streets without breaking the Peace, by quarrelling and brawling? The Men declared their Innocence, and protested they were very good Friends. Upon which he order'd them to make Affidavit thereof, and to pay his Clerk for the Entry, and so dismiss'd them. But of this Auri sacra Fames, more by and by.

The Turks have a peculiar way of expressing each, or a-piece, by adding er to a Noun of Number, ending in a Consonant, and then to such as end In a Vowel; as, Bir, one; Bicer, each one, or one a-piece; Iky, two; Iky-

Ikyther, two a-piece, or each two. That in the Capitulations, Ve Kalaing ve Kurshunung Shamy Cantarine Elly yeddysher bulchuk para rism Gumruc Allunub, &c. And for the Damascus Kintal of Tin and Lead, fifty seven Para's and a half for each (Kintal) shall be taken as Custom.

And here it mayn't be amiss to correct the Mistake of our printed Capitulations, which make the Aleppo Custom of every Cloth Eight Para's, which in the Original is not Sekizer para, but Secfaner para, Eighty Para's.

There only remains a Word of Advice to the Learner, who is to reside in Turkey, how to use his Skill in the Language, so as not to render it prejudicial: For doubtless if any one should grow so fond of his Proficiency, as to affect the Society of Turks, he would be soon weary of such an Acquaintance; and an Intimacy with them might prove as dangerous as expensive. They are much addicted to Sodomy; and so blinded with the Lustre of the White and Tellow Dust, that no Bond can restrain their eager Pursuit after Gain.

Non merito, non valor, non riverenza, &c.

Pastor fido. Atto 5^o Scena prima.

Which take thus in English:

No Merit, Virtue, Reverence, nor Awe,
That's due to Age, Degree, or to the Law;
No Curb of Shame, Respect to Love or Blood,
Nor Memory of past received Good:
Nothing's so rev'rend, holy, just, or great,
But their curs'd Covetise will violate.

The Preface.

This, tho' us'd by Guarini to another Purpose, is applicable to the present; and the Turks insatiable Thirst of Gain is promoted not a little by the following Observation, that I find in a Book of their Dialogues; where a Shakird, or Pupil, desiring to sit up for Learning, tells his Hogia, or Tutor, that he has read, Marifet Maldan evly dur, i. e. Learning is better than Riches. To this the Hogia replies, Degmedé aghor builé olardy, jumle Alom Marifette gyungul virirdy: Emma gurursingke Marifetty kimse sevméz; emma Akchéyi cuchiúk buyúk sever, i. e. Doubtless if it were so, all the World would give their Minds to Learning; but you see that some love it not, but both small and great love Money.

Now Burgersdicius, Rhamus, and all the long Tribe of the Jansonists, and other Logicians, with the strongest Syllogisms they could raise on Barbara, Celarent, &c. could never beat a Turk out of this Notion, That Money it self is worth more than all the Tools made use of to acquire it; among which Tools they reckon Learning, having no such Relish of it as Lucretius, who tells us, Sed nil dulcius est, &c. which the memorable Mr. Creech thus translates.

But above all, 'tis pleasantest to get
The Top of High PHILOSOPHY, and sit
On the calm, peaceful, flourishing Head of it;
Whence we may view, deep, wondrous deep be-
How poor mistaken Mortals wand'ring go, slow
Seeking

The Preface

103

Seeking the Path to Happiness; some aim
At Learning, Wit, Nobility or Fame.
Others with Cares, and Dangers vex each Hour,
To reach the Top of Wealth, & soveraign Pow'r.
Blind, wretched Man! in what dark Paths of Scife,
We walk this little Journey of our Life.

However it will not follow, that a Man ought
not to converse with such, whom he cannot con-
veniently contract an Intimacy or Friendship
with. All common Acts of Humanity and Ci-
vility, a Man should be as ready to render, as
willing to receive.

And the Satisfaction of being able to return
common Salutes, to set ones self in the right
Road upon any little Excursions, (for travel-
ling far is neither safe nor commodious in
Turkey) and to reconcile ones self to the good
Opinion of the Natives (had the Merchants no
need of it in the Management of his Business)
are sufficient Inducements to the acquiring some
Knowledge of the Language.

And that this penultimate Consideration may
have its due Force, it's to be remembered that,
If I know not the Meaning of the Voice, I
shall be unto him that speaketh a Barba-
rian, and he that speaketh shall be a Bar-
barian unto me. And whosoever observes it,
shall find the Treatment he meets with from most
People, as well abroad as at home, (for the
World is all of a Piece) answerable to the
Thoughts they entertain of him.

But

But if any Britain should be vain enough to make use of that impudent way of the Romanists Arguing, that because Protestants allow they may be saved, at least that such of them may as are ignorant enough; and they, on the contrary, have not the same charitable Opinion of the Protestants, therefore 'tis safest to be of their Religion, or rather Profession; as tho the Want of Modesty and Charity, in direct Opposition to 1 Cor. 13. 1, 2, 3. were a certain Indication of a true Church, and of the best of Christians. And accordingly should fancy, that a Turk may be a Barbarian to a Christian, because we are pleased to stile him so, but not vice versa. Not to enlarge upon the plentiful Returns the Turks make in that kind, I must do them the Justice to assert, they are of the two the less barbarous, in respect to the Regard had to Estates and Persons shipwreck'd: Upon which disastrous Occasions, the Behaviour of the Mob is a just Reproach to this Nation; and will be so, till the infamous Practices of the Coasters be effectually restrain'd by the Wisdom of the Government.

Quod genus hoc hominum? quæve hunc tam Barbara
Permittit Patria? ----- Virg. (morem

But this might have been spared, since the Protection of Religion and Liberty, the Peoples Peace, Wealth and Safety, and the wiping out National Scandals, are the Care and Blessings of this glorious Reign: For the Continu-
ation

The Preface.

xxiii

*ation of which every good Subject will renew
the Wishes of Horace for Augustus.
Serus in Caelum redeas, &c.*

The Purport of which is as follows :

May Heav'n, which blest the Britain with your Reign,
Be long e'er it resumes the Grant again

Long may you with Delight the Scepter sway,

As long your Subjects cheerfully obey :

Nor may our Crimes give Heav'n and you Offence,

Lest you too early be removed hence.

May you in noble Triumphs here delight

Our Queen, our Mother, Heavens Favourite.

O may You, ANNA, Europe's Wrongs redress,

The Gallie Pride, and Outrages suppress,

And amply punish their Perfidiousness.

*I will conclude with a few Words of Advice
vice to such as are minded to learn Turkish,
(which perhaps may be a useful Eastern Language)
learning other Languages.)*

*I would therefore wish such to read this Book
twice or thrice orderly over, from the Beginning*

to the End, without dipping here and there :

Then let them begin again, and make good

their Ground, as they go, frequently repeating

the declining and forming of Nouns, and con-

jugating of Verbs : And when weary of

one part, let them relieve the Scene by reviewing

their Reading, by making an English

bet to the Words, and by examining the

logues and Proverbs by the Grammatical Rules

(as they grow versed in them) for one Piece

assists another ; and frequent Use renders

thing familiar and easy, and so lastly

renders it to the Memory.

C H A P.

tion of which every good subject will be

Turkish Orthography

The Alphabet

gim & th or sae taes pa & ba & Alif
 ray or za & dal & khe & ha & chim
 teb & zade & sad & shin & sin & za
 cef & or & koff & fa & gaing aing & zeb
 vaw & nun & mim & lam & ngor or gh
 Nocta & ya & lam alif & or & ha & or & p

The Character most in use

h & ch & s & son & t & p & b & v & i & e & a
 l & k & o & s & or & z & r & z & d & kh & j
 k & f & g & a & d & z & b & t & z & i & s & o
 v & n & o & m & g & or & l & ngor or gh & f & g & or & c
 y & e & la & p & or & a & or h & or a & or f & or o

Aluor fester a y or i e an en in u

Hamze Teshdid Ghim or Medda

CHAP. I.
OF ORTHOGRAPHY.

THE Alphabet, which begins with *Alif*, like other *Turkish* Writings, must be read from the right Hand to the left.

It contains 27 Letters, besides four borrowed from the *Persians*, viz. *Pa* and *Sa*, which last is only used in *Persian* Words. *Cchim* and *Coff Persian*, with the three Points on the Top, which sounds *gh* at the Beginning, and *ng* in the Middle, and at the Ends of Words.

As for *Lamalif*, 'tis only a Compound of *Lam* and *alif*.

Some Letters are varied twice or thrice, with [*or*] between the Variations; but they don't encrease the Number of the Letters.

The former of the Alphabets gives the Names of the Letters; and they are to be pronounc'd after the *English* way of sounding the Vowels.

In the Prosecution of this Work, I shall use the Pronunciation of the Vowels, which the *Turks* have in common with all Nations, the *English* only excepted. As for Instance: What the *English* sound *a*, the *Italians* and others sound as *au*.

a has the *English* Tone in the Word *Ale*, pronounc'd by an *Englishman*; and *a* in *all* is the *Italian* or *Turkish* Tone.

e the *English* sound as in *me*; but the *Italians*, as *a* in *many*.

i the *English* sound as *y* in *my*; but the *Italians* and *Turks*, as *e* in *me*.

o the *English* sound as others do; but

u they corruptly sound as the Word *you*, instead of thrusting out the Lips, and giving it the Sound of double *o* in *too*.

The Letter *Haw* is guttural, and requires a little rattling in the Throat to pronounce it true: *Khe* should be sounded as if *i* went before the *k*, in which the *i* should be half melted. The same way *dze* is to be uttered.

Sad and *Zad* are to be sounded by putting the Tongue to the upper Teeth, and hissing a little on the *s* and *z* before pronouncing.

And this is what I think sufficient to say about the Pronunciation, the *Turks* reading as they write; only where *uc*, *um*, *uz*, and *ung* occur, (as they do frequently in the Tenses of Verbs, and Cases of Nouns) they indifferently sound those Syllables as writ; or as *ic*, *im*, *ix*, and *ing*, which last is much in Use, being affected as the genteelest Sound

But here I must observe, that to come nearest to the *Turks* Writing, I must use the Vowels with the *Italians*; but the Consonants as the *English* do, saving in one Instance, which is the Sound of *Cass* before *e* or *i*, in the Word *Gelmec*, *to come*. *Cass* at the Beginning stands for *g*, tho at the End for *c*. The first Syllable *gel* is sounded as in the *English* *Gelding*; but *g* having a different Tone in *Gelly*, I hold the *Italian* Practice of interposing *b* the most distinct, and shall therefore use it in rendring *Cass*; as *Gbelmec*, not *Gelmec*.

And

And were not the British Nation over-fond of their old Customs, they might fall in with other Nations, in many things to Advantage; as, in this Point of Orthography, the Use of the new Stile, &c. For the Difuse of which, so far as I can learn from Persons skill'd that way, we have only this to say, *Video meliora proboq; deteriora sequor.*

Gims the Turks sound always as the first g in Gig, and not as g in a Gig, or Top; so that when I shall use g before e or i, the g must be sounded as in gentle, or Ginger.

The latter Alphabet shews the Force and Powers of the Letters: Where note, That Koff and Gain are sometimes used one for the other.

The Vowels are five, viz. *Alif* and *Am*; which two are always used as Vowels, though by virtue of different Marks over or under them, or by being joined to *Vau* or *Ya*, they lose their own Force, and stand for any of the five Vowels.

The other three are *Ha*, *Vau*, *Ya*, of which the first stands for *b* at the Beginning of Words, and for *u*, or *e* Italian, at the Ends; and the other two are indifferently used for Consonants or Vowels, as they are with us.

There are besides those five Letters, a *Line* and a *Comma*, used in some Writings to express the Vowels.

The Line drawn obliquely over a Letter, is called *Astin*, and stands for *e*; but if it falls perpendicular, it stands for *a*.

The Line placed asslant under a Letter, is called *Ester*, and stands for *i*.

The Comma is ever put above the Letter, and is called *Otru*, serving for *o* or *u*. And here I have used the Italian Sound of the Vowels.

Asken doubled sounds *an*, or *en*. *Ester* doubled sounds *in*; and *Otru* doubled sounds *on*, or *un*; as they are (with the following Marks) described under the Alphabet.

The other Marks used by the *Turks*, are five, viz.

1. *Noḡa*, that is, the *Points*, which never exceed three; by the placing of which the Letters are distinguished, and known by the Number of them; for the Difference in Writing is but small, if any, between the Characters of *b*, *p*, *t*, *s*, *n*, and *y*.

'Tis the one Point beneath that makes the *b*; two the *y*, and three the *p*. And the one Point above, which shews the *n*, two the *t*, and three the *S Persian*, or *Sh*; tho for *Sh* or *Skin*, the upper part of our Interrogation Point is most commonly put instead of the three Points.

The two Points both above and below are mostly so made, as not to be distinguished from one, unless that usually they are somewhat larger.

With us 'tis no uncommon thing to meet with some written Hands scarcely legible: Nor will it be strange, that the Diversity of writing among the *Turks* should render their crabbed Character the more difficult; especially if we consider that every one varies somewhat even from the Hand he copies after, and takes a Liberty of enlarging the Characters, with Flourishes for Ornament; and that 'tis common to them all to blend or run one Letter into another, and to separate the first Letter of a Word, by joining it to the last of the Word preceding: All which will be evidenc'd in the Bill of Exchange, at the Close of this Chapter.

'Twould

'Twould be endless to attempt the Description of the various Connexions and fanciful Stroaks of the Pen, of which the Knowledge will be best attain'd by Observation and Practice.

However in the main, the Letters in their Writings will be found to correspond with the Alphabets, tho miserably mangled in the middle of Words, where only the Heads of the Characters, as described in the Alphabets, will appear, (disguised often by the Hast or Awkwardness of an unskilful Hand :) But at the Ends of Words the Letters are usually entire.

But to return to the Marks. 2. *Medda* is never used, but over *Alif*, and causes it to sound *a* or *au English*.

3. *Gex'm* denotes the Connection of the Consonant, over which 'tis placed to the foregoing Letter.

4. *Teshdid* is put over a Letter to double it, as we use *comand* for *command* : But being put over *d*, if *t* immediately precedes it, *d* is also to be sounded as *t* ; as *aitdy*, he said, sound *a-itty*.

5. *Hamze* is sometimes put over a Stroke, instead of the two Points under it, and then it stands for *y* ; or else 'tis used with *Astun* over it for *a*, *e* : *Estere* under it, for *i* ; or *Otru* over it for *o*, *u*.

There remains yet one Difficulty, which is how to know the proper and particular Letter that a Word begins with, since the Alphabet contains several Letters of the same Sound and Force, as, *Alif* and *Ain*. *Sa*, *Sin* and *'Sad* stand each of them for *S* ; and have so near an Affinity with *Z* in many Words, that *Zal*, *Za*, *'Zad* and *'Dze* may be added to encrease that Difficulty, as well as to shew what is peculiar to themselves.

How and *'Khe*, *Ta* and *Te*, *Koff*, *Caff* and *Gain* are not easily distinguished by the Sound. And of all it may be said, that one but indifferently skill'd in the Language, can't write the Word truly upon hearing it spoken, or be able to turn directly to it in the Dictionary.

Now this Difficulty is not to be surmounted otherwise than that other of reading the Character, *viz.* by Practice and Observation, without which no one ever spelt or wrote correctly.

And now for the Information of such as shall have a Mind to write the *Turkish* Character, they must know, that the *Turks* write with Reeds instead of Quills; which are not so hard as our Reeds, tho much of the same Bigness. The Slit of the Pen is usually about half an Inch long, and the Nib is pared very thin, and cut narrow and slanting; so as that Side of the Nib which is next the Fore-finger, when the Pen is in the Right Hand, is longer than the other that is next the Thumb, which Make of the Pen gives the Form to their Letters at one Stroke, and can't be tolerably imitated with our even nibbed Pens.

The Form of the Figures they use in Arithmetick, is at the Bottom of the Alphabets, and needs no Explanation.

1
e
e
d
r
ll
y
r
it
w
ch
ne
xt
e
t
s
e
d

ha

4

و چه قریه هرق بود

انکلیز باز رطانه ندره شوم و طقین نام باز رطافه برده
 قریه شومی بشیر او هوی ز غروشی استقر لاهی ایدیم تا کید لاهم
 نصیف الیتوز اللع غروشی ایدر مبلغ مرقومی طاز مرم
 کمره امینی اوللاه غرتو او غلم مطافس اغا و صوله
 متسکله او تو ز بر کوه مرو و رنه مرقوم افتره شریک
 اوللاه بیکنطوه نام باز کانه اولاد تسلیم ایدیم او زده
 ولجبر اللع فللذیع کفنا و سحر و عسک طولنده
 مبلغ مرقوم و چه شرویه او زده تمام اولاد تسلیم او زده
 لشیو قسطنز بیدره افتره و حفظ اوی حکم مای ۲۰ ۱۳۹

محمد علی
 امین کمره
 هالا

و متوی تسک
 فی ۲۰ ذی القعدة ۱۲۹

*The Reading of the foregoing Temizuk, or
Bill of Exchange.*

VEge tahriry huruf bu dur ke Ingheliz Bazir-
ganlerindan Sherman Vitkin nam Bazir-
gandan ber vege karzy Sherai bing Uch yüz grush
estikraz ailedim taiky del asil nezfe alté yüz elly
grush ider meblaghy merkúmy hala Izmirde Gum-
ruc Eminy olan Izetlu oglum Mustafy Aga Vusul
Temisucde otuz bir gün mururinde merkuming
Izmirde Sherriky olan Pilkinton nam Bazirgane
Edá ve teslim ailemec uzra vajibul edá ve lazimul
kazá dainim dur Vadesly hululinde meblaghy
merkum vege meshruhy uzra tamamen edá ve
teslim olunduće ishbu Temisukimiz yeddindan
akhiz ve hefiz olúne. Tahríran 2 Nun Senna 1109.

El hakim el hadgé Mahmet,
Eminy Gumruc hala.

The Endorsement was thus :

Vemettuvely Temizúk fe 2 Zilkada Senna 1109.

The

The Grammatical Construction of the Bill of Exchange.

VEge the Cause or Reason *tabiri* of writing
buris the Letter or Bill, *dui* is *bu* this;
 Is that *Bazirgandan* from the Merchant, *nam*
 called *Sberman Vithin*, (this must be a Mistake for
Whitcomb, the Turks often, as in this Instance,
 mixing and confounding Frank Names in their
 Bills) *Ingheliz Bazirganderindan* by the English
 Merchants, *ber vege* after the manner *shera* of a
 lawful *karzy* Debt, *estikraz ailedim* I have bor-
 rowed *bing* a thousand *ish* three *yuz* hundred
grush Dollars; *Nezfe* the half (Note the Form
 which the Turks always use, of expressing how
 much the half makes) *toiky delafil* of the Capital
 Sum *ider* makes *alté* six *yuz* hundred *elly* and fifty
grush Dollars. *Meblagh* when the Sum *merkumy*
 aforesaid or written *Temirvedé* in the Bill *vusul*
 shall come *Mustafy Aga* to Mr. Mustafa *izetlu* the
 noble, *oglum* my Son, *olan* being *bala* now *Eminy*
 Chief of *Gumruc* the Customs or chief Customer
Izmirdé at *Smyrna*, (Note, that *Aga*, which I
 have render'd Mr. signifies the Chief or Head,
 as the *Aga* of a Village, is the Head or chief
 Man in it, &c. So that if any one had rather,
 he may render *Mustafy Aga* his Worship *Mu-*
stafa) *otuz* thirty *bir* one *gyun* Days *murawinde*
 being past, or after Sight, *dur* it is *dainim* my
 Debt *eda ailemec* to pay, *ve* and *teslim ailemec*
uzra to consign *Bazirgane* to the Merchant, *nam*
 called *Pilkinton*, (Note, they had writ him *Mil-*
kinton, and though the Payment was due to him,
 as soon as I presented the Bill, the Customer,
 with-

without expecting any Indorsement, or other Licence from *Pilkington*, written or verbal, accepted the Bill to pay me at the time) *olan* being *Sherrily* the Partner (here mere Form obtains, for each of the Parties, *viz.* *Sherman*, *Whitcomb* and *Pilkington* belong'd to distinct and different Raggiones, and were not so much as Correspondents: However we may account for this additional Circumstance, if we look into our own formal Indictments, as in those for Riot, in cutting and carrying away Corn, pulling down Hedges, &c. where the Parties are said to assemble and commit those Offences *Vi & Armis, Baculis, Gladiis, Bombardis & Falcasfris*, tho'tis very likely that not one of the Mob in such Cases have either Sword or Gun about him, &c. 'Tis sufficient to prove the Fact in these Cases, and the Debt in the other; and if the Money be but paid, and the Rioters punished, the notional Partner may walk off with the Swords and Guns, &c.) *merkuming* of the aforesaid *Izmirdé* at *Smyma*, of the *Edá* Payment *vajib* is necessary *ve* and of the *kaza* restoring or Compensation *kazim* is needful. *Vegé* the Reason *bululinda* for entring into *vadessy* a Promise *merkum* for the aforesaid *meblaghy* Sum *meshruby uzra* being before declared, *edá* the Payment *ve* and *teslim* the Consignment *olunducde* being made *tamamen* fully *akbiz ve befx* the Custody *ishbu* of this *Temizukimix* our Bill, *oluna* let it be (taken) *yeddindan* from his Hand. *Tabriran* written or dated 2 *Nun* the 2d Day of the Month *Nun* or *Ramazan*, (which Moon is expressed by the Letter *Nun*) *Senna* in the Year 1109. which answered to our April 16, 1698. And seems to fix the *Turkish Hegira* or Era, *Anno Christi*, 589. though their Prophet

Ma,

Mahomet was born the 5th of *May*, A. C. 570. but flying from *Mecca* on the 16th of *July*, A. C. 622. to *Medinat Alnabi*, or the City of the Prophet, from that Day begins their *Hegira*. Now subtract 622 from 1698, and there remain 1076 Solar Years, which answer to 1109 Lunar Years; for each Lunar gains 11 Days of the Solar Year; so that 1109 gain 33 Solar Years, which reconciles the Difference.

The Bill subscribed in an unintelligible Cypher, (in Imitation of the Imperial Signature placed at the Beginning of all Royal Grants and Mandates, which 'tis a capital Crime for any one to counterfeit) is as follows, viz. *El hakim* the humble *el hadge* Pilgrim *Mahmet*, *Eminy* the chief *Gumruc* of the Customs *hala* at present or now.

This Bill I presented to the Customer of *Smyrna* the 3d of *May*, which he accepted and indorsed as before said, and may be thus interpreted. *Temizuk* the Bill *Vemettuvely* of the *Mettuvely*, i. e. an Overseer or Manager of the Buildings, Repairs and Revenues of a Mosque, or Church, *se 2 Zilkada* the 2d Day of the Moon *Zilkada*, which answered to our *June*, and was a due Acceptance, or Note of the time the Bill was payable at. But for 300 Dollars paid before due the 25th of *May*, I staid for the other 1000 till the 4th of *July*, so little do *Turks* regard the Laws of Exchange. *Senna* the Year 109 for 1109.

And now, that I may have no farther need to add any thing hereafter relating to Bills of Exchange, I shall conclude this Chapter with the Names of the *Mahometan* Moons, which continually circulating, that which falls in our

January one Year; will in Process of time fall in December: However they keep their due Distance from each other; and therefore the Names of them may serve the Merchant to find if the Acceptance answers the Tenor of his Bill.

1. *Maharran*. 2. *'Dzephath*. 3. The first *Rabie*.
4. The second *Rabie*. 5. The first *Guimady*. 6.
The second *Guimady*. 7. *Regiab*. 8. *Sabebert*.
9. *Ramazan*. 10. *Scuval*. 11. *Zilkadâ*. 12.
Dulkegia.

To these I shall here add the Days of the Week

Sunday, *Bazar gyuny*, *Abed gyuny*.

Monday, *Bazar irtasy*.

Tuesday, *Saly gyuny*.

Wednesday, *Charshanbe gyuny*.

Thursday, *Panchanbe gyuny*.

Friday, *Fumaë gyuny*, *Ruzy Azine*.

Saturday, *Fumaë irtasy*.

CHAP. II.

Of the Manner of forming Derivatives;
as Nouns from Verbs, and also from other
Nouns.

NOUNS are formed from Verbs five
ways.

1. By taking away the last Letter of the Infinitive Mood, (which is always *e* or *k*) as *Bilmec*, to know; *Bilme*, Knowledge. *Anglamak*, to understand; *Anglamâ*, the Understanding.

2. By adding *lik* to the Infinitive Mood; as, *Bilmeclik*, Understanding or Knowledge.

3. By

14 Of forming Derivatives Chap. II.

3. By changing the Termination of the Infinitive Mood, (which is always *mec* or *mak*) into *ish*; as *Seomer*, to love; *Sevish*, Love. *Aglamak* to weep; *Aglash* Weeping or Lamentation.

4. A Noun expressing the Actor (or Agent) is formed by changing *mec* or *mak* into *gy* or *igy*; as *Seomec*, to love; *Sevigy*, a Lover. *Aukumak*, to read; *Aukuigy*, a Reader.

But if *t* goes before *mec* or *mak*, 'tis sometimes changed into *d*; as, *Ishitmec*, to hear; *Ishidigy*, a Hearer.

5. A Noun Arabick of the Agent, or a Participle Active is often used; as, *Nazir*, Arab. *i. e.* in Turkish, *Yerdum idigy*, a Helper. *Kiasir*, Arab. *i. e.* Turkish, *Inanmagy*, an Infidel, &c.

II. Nouns are derived from other Nouns seven ways, viz.

1. A Noun of the Agent, or which expresses the Office, Exercise or Art, is formed by adding *gy*; as, *Etmec*, Bread; *Etmecgy*, a Baker. *Bustan*, a Garden; *Bustangy*, a Gardner. *Kapu*, a Door; *Kapugy*, a Porter or Door-keeper, (for *Hamal* is a Porter that carries Burdens.)

2. Some Nouns after the Persian manner are formed by adding *ngar*, a Doer or Maker; as, *Guna*, Sin; *Gunangar*, a Sinner: Or *Dar* holding or having: Or *Ban*, a Keeper; as, *Tadg*, a Crown; *Tadgdar*, crowned, having or holding a Crown. *Gehan*, the World; *Gehanban*, Keeper of the World, (a Title attributed to the Grand Signore; tho the Turks unluckily make the Difference but inconsiderable between *Gehan*, the World, and *Gehanum*, Hell.) *Sec*, a Dog; *Secban*, Keeper of (the Emperour's) Dogs.

3. By

3. By adding *lu* or *ly* indifferently to the Name of a Place, a Native or Inhabitant of that Place is expressed; as *Istanböl*, Constantinople; *Istanbölü*, or *Istanboly*, a Stamboleen, or Constantinopolitan. *Haleb*, Aleppo; *Halebly*, an Aleppeen. *Sakiz*, Scio; *Sakizly*, a Sciote. *Izmir*, Smyrna; *Izmirly*, a Smyrniote.

Tho *Rumilly* signifies Greece, and *Rum* a Greek. And sometimes after the manner of the *Arabs* these Nouns are formed, by adding *y* instead of *ly*; as, *Messir*, or *Messr*, Egypt; *Messry*, an Egyptian, &c.

4. A Diminutive is made by adding one of the following Particles, viz. *Chuk*, *Juk*, *Gighe*, *Jungaz* or *Gingaz*, *Jugaz* or *Gigaz*; as, *Oglan*, a Boy; *Oglanjuk* or *Oglanjik*, a little Boy. *Kiz*, a Girl; *Kizjugaz* or *Kizgigaz*, a little Girl. *Cupec*, a Dog; *Cupejuc*, a little Dog (omitting the *c*): *It*, a Dog or Bitch; *Itijugaz*, a little Dog or Bitch. *Gichy*, small; *Cuchuk*, very small; *Cuchukchuk*, exceeding small.

5. Abstracts are derived as well from Substantives as Adjectives, by adding *lik*; as, *Kull*, a Slave; *Kull-lik*, Slavery. *Reg*, a Lord; *Reglik*, a Lordship. *Tangry*, God; *Tangrilik*, Divinity. *Ayn*, good; *Ayulik*, Goodness. *Hastä*, sick; *Hastalik*, Sickness, &c.

6. Many *Arabick* and *Persian* Nouns are used by the *Turks* without Alteration; and many Substantives are formed from *Arabick* Particles, Adjectives and Substantives, by adding *lik*; as, *Shahid*, a Witness; *Shahidlik*, Testimony. *'Kain*, a Traitor; *'Kainlik*, Treason, &c. And many Substantives are after the same manner formed from *Persian* Adjectives; as, *Zur*, Force or Strength; *Zurmand*, strong; *Zurmandlik*, Courage.

7. Or-

7. Ordinal Numbers are made by adding *ngy*, or *ingy*, to a Noun of Number; as, *Bir*, one; *Biringy*, the first. *Iky*, two; *Ikingy*, the second, &c.

And for that the Knowledge of these Nouns of Number is of daily Use among Traders in Turkey, I shall close this Chapter with an Enumeration of them as far as necessary, viz. 1 *Bir*. 2 *Iky*. 3 *Uch*. 4 *Dort*. 5 *Besh*. 6 *Alty*. 7 *Teddy*. 8 *Seckiz*. 9 *Docuz*. 10 *On*. 11 *On bir*. 12 *On icy*, &c. to twenty; so that nothing is farther requisite than giving the Names of each Number which is ten beyond the foregoing, viz. 20 *Igrimy*. 30 *Otuz*. 40 *Kirk*. 50 *Elly*. 60 *Altmish*. 70 *Yetmish*. 80 *Secsan*. 90 *Docsan*. 100 *Tuz*. 200 *Iky yuz*. 300 *Uch yuz*, &c. 1000 *Bing*. 2000 *Iky bing*, &c. 40000 *Bir toman*; and *Kirk bing*. 1,000,000 *Bing kerre bing*. All Numbers between these are filled up by adding the first nine.

But because the *Armenians* generally use the *Persian* Names, it mayn't be amiss to add them, as 1 *Tek*. 2 *Du*. 3 *Se*. 4 *Chabar*. 5 *Penge*. 6 *Shash*. 7 *Hest*. 8 *Hesh*. 9 *Nu*. 10 *De*. 11 *Tazde* or *Tanzde*. 12 *Duwazde* or *Duwanzde*. 13 *Sizde*. 14 *Chabarde*. 15 *Panzde*. 16 *Shanzde* or *Shashde*. 17 *Hestde*. 18 *Heshde*. 19 *Nuzde*. 20 *Bist*. 30 *Sy*. 40 *Chabil*. 50 *Panjab*. 60 *Shesht*. 70 *Hestan*. 80 *Heshan*. 90 *Nuvad*. 100 *Sad*. 200 *Dusad*. 300 *Se sad*, &c. 1000 *Hazar*. 1,000,000 *De sad hazar*.

And the *Persians* Ordinal Numbers are formed by adding *um*, *yum* or *hum* to the foregoing; as, *yec*, one; *Tecum*, the first. *Du*, two; *Duyum*, the second. *Nu*, nine; *Nubum*, the ninth, &c.

C H A P. III.

Of the Genders.

THE Genders are three, viz. Masculine, Feminine and Neuter, and they are distinguished three ways:

1. The *Turks* having no such Variety of Terminations as the *Latins* and *Greeks*; nor Articles, as the *French*, *Italians*, &c. the Substantives are known by the Signification of the Word; and the Adjectives are applied to them as in *English*, alike to all Genders, without any Alteration. As in *English*, speaking of a Dog, I know the Word *Dog* to be of the Masculine Gender, because it signifies an Animal of the Male-kind; the Female of which we express by another Word, viz. *Bitch*. So the *Turks* use different Names, as *Cupec*, a Dog; *Kanjic*, a Bitch. *Bogá*, a Bull; *Inec*, a Cow. *Hurus*, a Cock; *Tauk*, a Hen, &c. To which they apply the Adjectives without Alteration; as, *bu Cupec*, this Dog; *bu Canjick*, this Bitch. *Guzel Adam*, a handsome Man; *Guzel Avret*, a handsome Woman: *Guzel Hayvan*, a handsome Animal.

2. When one Word expresses both Sexes, they use *ar* or *arkek*, to express the Masculine Gender, and *kyz* or *dishy* to express the Feminine; as, *Ar oglan*, a Boy; *kyz oglan*, a Girl. *Arkerindash*, or *Arkerdash*, a Brother; *Kyzkerindash*, a Sister. *Arkek Arslan*, a Lion; *Dishy Arslan*, a Lioness, &c.

3. Divers *Arabick* Words are used, whose Genders are distinguish'd after the manner of the *Arabs*.

CHAP. IV.

Of the Numbers.

THE Numbers are two, *viz.* Singular and Plural; and the Plural is formed by adding *ler* to the Singular; as, *Bash*, a Head; *Bashler*, Heads. *Adam*, a Man; *Adamler*, Men, &c.

CHAP. V.

Of the Cases and Declensions.

THE Declensions are two, which are distinguished thus, *viz.* when the Nominative Case of a Word ends in a Consonant, that Word is of the first Declension; and when it ends in a Vowel, it's of the second.

The Cases are six, *viz.* the Nominative, Genitive, Dative, Accusative, Vocative and Ablative; which in Words of the first Declension are distinguished by the following Terminations, *viz.*

The Nominative Case ends in a Consonant. The Genitive in *ung*, or *ing*. The Dative in *u*. The Accusative in *i*. The Vocative is like the Nominative, and the Ablative ends in *den* or *dan*.

The Plural Number is form'd, by putting *ler* between the Noun and the abovesaid Terminations, *viz.*

The

The First Declension.

N. Adam, a Man.	Adamler, Men.
G. Adaming, of a Man.	Adamlering, of Men.
D. Adame, to a Man.	Adamleré, to Men.
Ac. Adamy, the Man.	Adamlery, the Men.
V. Ya Adam, O Man.	Adamler, O Men.
Ab. Adamdan, from a Man.	Adamlerdan, from (Men.

Note, That if a Noun ends in *k*, in the Genitive, Dative and Accusative Cases Singular, the *k* is turned into *g*; as, *Dostik*, Friendship; Gen: *Dostligung*, and not *Dostlikung*, of Friendship, &c.

The Cases of the Second Declension have the same Terminations with those of the first: Only those of the second ending in a Vowel, to prevent clashing, in the Singular Number they take a Consonant between the Noun and the Termination, which instead of *ing* in the Gen. is *ning*, in the Dat. *ye*, Acc. *yi*, the Voc. like the Nom. and the Abl. ends as the first in *den* or *dan*. And *n* and *y* are supply'd by *ler* in the Plural.

The Second Declension.

N. Ata, a Father.	Ataler, Fathers.
G. Ataning, of a Father.	Atalering, of Fathers.
D. Ataye, to a Father.	Ataleré, to Fathers.
Ac. Atayi, the Father.	Atalery, the Fathers.
V. Ya Ata, O Father.	Ya Ataler, O Fathers.
Ab. Atadan, from a Father.	Atalerdan, from Fa- (thers.

If the Substantive to an Adjective be not expressed, then the Adjective is declined according to the Examples foregoing : But if the Substantive be expressed, the Adjective is used in the Singular Number, without varying its Termination, be the Substantive what Case or Number soever. As we say a good Man, of a good Man, good Men, of, to, by, from or with good Men, without varying the Adjective good ; so the *Turks*, *Eyu Edam*, a good Man : *Eyu Adaming*, of a good Man : *Eyu Adamler*, good Men : *Eyu Adamlerdan*, by or from good Men, &c.

C H A P. VI.

Of Comparison of Nouns.

THERE be three Degrees of Comparison, viz. the Positive, Comparative and Superlative.

The Positive only expresses the bare Quality, as good ; bad, amiable, &c.

The Comparative rises a Step higher than the Positive, as better, worse, more amiable, &c. and is formed by the *Turks* four ways, viz.

1. By adding to the Positive *rec* or *rac* ; as, *buyuc*, great or big ; *buyucrec*, bigger. *Hosh*, good or well ; *Hoshrac*, better, &c.

2. By putting the Noun that is governed of the Adjective in the Ablative Case, the Adjective becomes of the Comparative Degree ; as, *Tamam Messirde Zelikadan guzel hatün yök idy*, i. e. In all Egypt there was not a handsomer Woman than *Zelika*. Here *Zelikadan* is the Ablative Case, govern'd of the Adjective *guzel*, used comparatively

tively without Alteration. *Benden buyuc*, bigger than me, &c.

3. By putting *Daby'* more before the Word; as, *Daby' yucsec*, higher. *Daby' buyuc*, bigger, &c.

4. *Arabick* Comparatives are often used; such as, *Audzam*, greater. *Absen*, better. *Evly*, rather, *Acser*, more. *Afzel*, more excellent, &c. as,

Haramilik ailemec gaibet ailemecdan aslah ve evly dur, that is, It's better and more honest to rob on the High-way, than to defame.

The Superlative Degree is formed two ways, viz.

1. By putting *ang* before the Positive; as, *eyu*, good; *ang eyu*, best, *Kem*, bad; *angkem*, worst, &c.

2. By putting the following or like Words before a Positive, viz. *Pec* or *katty* very, or excessive. *Gayet*, *Bigayet*, *Gayette* or *Gayet ile*, very. *Hadanziade*, *Hadan nebayeddy*, beyond measure; as,

Katty, or *Pec Süök idy*, It was excessive cold, &c.

C H A P. VII.

Of Pronouns.

PRONOUNS are Personal; as, *I*, *Thou*, and *He*. Or Demonstrative, as the three Personals above-said, *This*, *That*, &c. Or Relative, as *Who*, *Which*, &c. Or Possessive, as *Mine*, *Thine*, *His*, &c. of which last sort this Chapter chiefly treats.

Declension of Pronouns.

N. Ben, I.	Plural.	Biz, we.
G. Benum, of me.		Bizum, of us.
D. Bang-e, to me.		Bize, to us.
Ac. Beny, me.		Bizy, us.
V. Is wanting.		Wanting.
Ab. Benden, from me.		Bizden, from us.
N. Sen, thou.	Plur.	Siz, ye.
G. Sening, of thee.		Sizing, of ye, &c.
In all the other Cases Sen is declined as Ben.		

N. Ol, he, she, or that,	Plural.	Onler, they or those.
G. Onung, of him, her, that,		Onlering, of them, &c.
D. Ong-e, to him, her, that,		Onlere, to them, those.
Ac. Ony, him, her, or that,		Onlery, them or those.
V. Wanting.		Wanting.
Ab. Ondan, from him, &c.		Onlerdan, from them, (&c.
N. Ishbu, bu, shu, this or that.		
G. Bunung, shunung, of this or that.		
D. Bung-e, shung-e, to this or that.		
Ac. Buny, shuny, this or that.		
Voc. Is wanting.		
Ab. Bundan, shundan, from this or that.		

The Plural Number.

N. Buler, bunler, shunler, these or those.	
G. Bulering, bunlering, shunlering, of these, &c.	
D. Bulere, bunlere, shunlere, to these or those.	
Ac. Bulery, bunlery, shunlery, these or those.	
Voc. Wanting.	
Ab. Bulerdan, bunlerdan, shunlerdan, from these (or those.	
Note,	

Note. That *bu*, this, is declined like *Ubu*, that, in the Singular Number; but in the Plural takes *u*.

Kendu or *Kendy*, the same, is declined like Nouns of the second Declension.

Ke and *Kim*, who or which, are of themselves indeclinable, but are joined with other Pronouns that are declinable; as, *Olke* or *Olkim*, he who. Gen. *Onungke*, of him who, &c.

But *Kim*? Who? and *Ne*? What? are declined like Nouns.

The various ways of forming Pronouns Possessive follow, viz.

1. If you would form a Pronoun Possessive of the First Person, add to a Noun in the Singular Number *u* or *um*; to which add further *uz*, and 'twill form the Plural Number of the Pronoun, tho' not of the Noun; as, *Baba*, a Father; *Babam*, my Father; *Babamuz*, our Father.

And if the Plural Termination *umuz* be put to a Noun of the Plural Number, both Noun and Pronoun will be Plural; as, *Babaler*, Fathers; *Babalerumuz*, our Fathers.

2. A Possessive of the Second Person is formed by adding *ng*, *ung* or *ing*, for the Singular Number; to which add farther *nuz*, and 'twill form the Plural, as *Ata*, a father; *Atang*, thy Father; *Atangnuz*, your Father, speaking to two or more. *Atalerungnuz*, your Fathers, &c.

Note. That these Possessives of the First and Second Persons, may be declined with separate Possessives of the same Persons; as, *Benum Ata*, my Father. Gen. *Benum Atamung*, of my Father, &c. Nom. *Sening Atang*, thy Father, Gen. *Sening Atanung*, of thy Father, &c.

Which seeming Tautology is frequently used.

3. Possessives of the *Third Person* are formed by adding *y* to Nouns that end in a Consonant, and *sy* to those ending in a Vowel, in the Singular Number; and in the Plural to both alike *lery*; as, *Kilich*, a Sword; *Kilichy*, his Sword; *Kilichlery*, his Swords. *Baba*, a Father; *Babasy*, his Father; *Babalery*, his Fathers, or their Fathers; which is also expressed thus, *onlerung Babalery*.

Note, That Nouns or Participles having any of the Characteristicks aforegoing, are declined as Nouns, the Substantive or Participle to which they are joined remaining invariable; as, Nom. *Babam*, my Father. Gen. *Baba mung*, of my Father. Dat. *Baba me*, to my Father, &c. Here *Baba* remains unalter'd, the Person of the Possessive, and the Cases being distinguished by the Characteristicks *m*, *mung*, and *me*.

4. Possessives are formed by adding *ke*, who or that, to the Genitive Cases of Primitives; as, *Benunke*, that is mine. *Bizunke*, which is ours. *Bizunkeler*, which, who, or that are ours, &c.

Note, That *ke* is put without Alteration to the end of *Kim*, *Herkim*, and *Herne*, which are declined like Nouns; as, *Kimke*, whosoever. Gen. *Kimunke*, of whosoever. Nom. *Herkimke*, every one. Gen. *Herkimunke*, of every one. Nom. *Herneke*, whatsoever. Gen. *Hernenungke*, of whatsoever, &c.

C H A P. VIII.

Of Verbs Auxiliary.

THE Verb Substantive defective, *Im, I am,* is made use of to form diverse Tenses of all Verbs: Wherefore before I proceed to the manner of forming and conjugating Regular Verbs, I shall here insert it, *viz.*

The Indicative Mood.

Present Tense.

Person	1. Im or In, <i>I am.</i>	Plural	Iz, <i>we are.</i>
	2. Sin, <i>thou art.</i>		Siz or Singiz, <i>ye are.</i>
	3. Dur, <i>he is.</i>		Durler, <i>they are.</i>
			Or Anler Dur, <i>they are.</i>

Preterimperfect Tense.

1. Idpm, Imishim, <i>I was.</i>	Plural	Idic, Imishiz, <i>we were.</i>
2. Idong, Imishsin, <i>thou wert.</i>		Idingiz, Imishfiz, —
3. Idy, Imishdur, <i>he was.</i>		Idiler, Imishler, —
<i>Or Imishler dur or Lerimish, they were.</i>		

The Subjunctive Mood.

Present Tense.

Agter.	1. Ifem, <i>If I am.</i>	Plural	Ifec, <i>we are.</i>	} If
	2. Ifeng, <i>If thou art.</i>		Ifengiz, <i>ye are.</i>	
	3. Ife, <i>If he is.</i>		Ifeler, Lerife, <i>they are.</i>	

The

Preterimperfect Tense.

1. *Imish isem, or Iſe idum, I was, &c.*

Note, That this Tense is conjugated throughout, by putting *Imish* before the Persons of the Present Tense Subjunctive; or *Iſe* before those of the Preterimperfect Tense Indicative.

The Negative of this Verb is formed by putting *Deghil* before the Affirmative; as, *Deghil Im, I am not, &c.*

But to the third Persons, instead of *Deghil*, are mostly used *Teg* or *Tok*, (which also signify no or not) as *Tock dur, he or there is not; Tog-idy, he or there was not, or hath not been, &c.*

The Gerund; *Iken, being.* Negative, *Tok, or Deghil Iken, not being.*

The Participle of the Preterimperfect Tense, *Idic, been.*

This Participle is peculiar to this Verb, and signifies, *that I was, that thou wert, that he was, that we were, &c.* as, *Gherib idicum bily, he knew idicum, that I was Gherib a Stranger.* *Ijak* signifies *Seing I be, thou art, &c.* as, *Koja-ijak seing, he is an old (Man.)*

Note. That those Tenses and Moods which are wanting in this Verb, are supply'd by the Verb *Olmak, to be*, which is conjugated throughout with the Terminations of Regular Verbs; of which one Example is sufficient for all: Wherefore to omit the conjugating *Olmak*, it may here suffice to add a Word or two of the several Significations that depend on that Verb, or are deriv'd from it; as,

edT

Olmaghin;

Chap. VIII Of the Irregular Verb Var: 87

Olmaghin, because I am, was, or have been, &c.

Olmadin, or before that I am, or was, &c.

Olmazden ever, &c.

Olajak, when I am, thou art, I was, &c.

Olingé, until that I am, was, &c.

Oladan bery, or Oladan olaly, from the time which, or after that I was, or have been.

From the Participle Olduc comes

Olducté, when I was, have been, &c.

Olduc-tché, as often as I am, was, &c. or, as long as, &c. as, Umry olduc-tche, as long as he lived. Umrum olduc-tche, as long as I live.

Oldugumgé, as many as I am, &c.

Olducdan songrä, after that I am, was, &c.

Oldugum ghibby, as I was, have been, &c.

Olductan bery, the same as Oladan bery.

THE Irregular Verb *Var*, to have, is like the Latin *Est pro habeo*; only as *Est* governs a Dative Case, *Var* governs the Genitive.

And it has but one Word in each Tense, the Persons and Numbers being distinguished by the Pronouns, *Benim*, *Sening*, *Onung*, *Bixim*, *Sizing*, *Onlering*; as, *Benim var*, I have. *Sening var*, thou hast. *Onung var*, or *Onung var dur*, he hath, &c. Where Note, that *dur* may be annexed to *var*; and that it's often used without it, as, *Benim malim chok dur*, I have much or great Riches. Also the separate Possessive (*Benim*) may be omitted when a Noun is used, which has the Characteristick of a Possessive; as, *Malim chok*

28 Of the Irregular Verb Var. Chap. VIII

ebok dur, instead of *Benim Malim ebok dur*: For *im* the Mark of a Possessive of the first Person is here added to *Mal*, Wealth or Riches.

Benim varidy, or *olaridy*, *I had*, &c.

Benim oldy, or *olmish dur*, *I have had*, &c.

Benim olmish idy, *I had had*, &c.

Benim ola, or *oliserdur*, or *olajakdur*, *I shall have*,

Imperative Mood.

Sening var olfun, or *var ola*, *have thou*, &c.

Subjunctive Mood.

Agher benim ola, *if I have*, &c.

Benim olurise or *varise*, *if I had*, &c.

Benim oldy ise, *if I have had*, &c.

Benim olsa idy, *if I had had*, &c.

Benim otajack ise, *if I shall have*, &c.

Note, That this Verb is often expressed by the Verb Substantive *dur*, and the Pronouns Personal, *Ben I*, *Sen Thou*, *Ol He*, *Biz We*, *Siz Ye*, *Omler They*, adding to them the Preposition *de*, at: So that instead of *Benim* is used *Bende*, &c. as *Bendedur*, or *Bendevar*, or *Bendevardur*, *I have*. *Sendedur*, *Sendevar*, *thou hast*, &c.

And so thro' every Mood, Tense and Person.

Note further, That the *Turks*, to express the Sense of this Verb, often use *lu* or *ly*; as, *Oglan*, a Boy: *Oglanlu*, or *Oglanly*, having Boys, or one who hath Boys.

Of Regular Verbs.

OF the several sorts of Verbs, five are reckoned to be in Use with the *Turks*, viz. *Active*, *Passive*, *Neuter*, *Transitive* and *Negative*; of which the two last are in a manner, if not altogether peculiar to them: And from the first, viz. the Verb *Active*, are formed all the rest; and even that is compounded different ways; as,

1. Verbs *Active* are frequently compounded of divers *Arabick* and *Persian* Words, joined to Verbs originally *Turkish*; of which Verbs the most usual are *Itmec*, *Kilmac*, or *Ailemec*, to do, or make. *Tutmac*, to hold. *Virmec*, to give; as, *Muhebbet itmec*, to love. *Talim ailemec*, to teach. *Namaz kilmak*, to pray. *Mazur tutmac*, to excuse. *Zahmet virmec*, to molest. *Perhiz itmec*, to abstain.

2. Oftentimes they are compounded of two *Turkish* Verbs; as, from *Bulmak*, to find, and *Virmec*, to give, is made *Buluvirmec*, to procure. From *Almak*, to take or accept, and *Komak*, to put, is made *Alykomak*, to retain, &c.

3. Some Verbs are made out of other Parts of Speech; as from the *Turkish* Noun *El*, a Hand, and the Verb *Virmec*, to give, is form'd *Ele-virmec*, to deliver, &c.

4. An *Arabick* Participle is often us'd, instead of a Verb *Active*; as, *Hafiz olmak*, to be

be keeping, for *Hafiz itmec*, to keep,
&c.

The Verb *Passive* is formed as follows, *viz.*

1. By putting *il* before *mec* or *mac*; as, *Sev-mec*, to love; *Sevil-mec*, to be loved. *Inan-mak*, to believe; *Inanil-mak*, to be believed.

To this general Rule are four Exceptions, *viz.*

1st. If a Vowel go before *mec* or *mac*, instead of *il* is used *n*; as, *Kap-mak*, to shut; *Kapan-mak*, to be shut.

2^{dly}. If *t* goes before *mec* or *mac*, it is changed into *d*, and *il* is used; as, *Isht-mec*, to hear; *Ishtidil-mec*, to be heard. Tho this seems to be no Exception, the *t* being turned into *d*, as in many other Instances, only *Euphoniae gratia*, (for the better Sound-sake) without any other varying from the general Rule.

3^{dly}. If *i* goes before *mec* or *mac*, the *Passive* is formed variously; as *Gai-mec*, to clothe; *Gai-mec*, to be clothed. *Sai-mak*, to count; *Sai-mak*, to be counted, &c.

4^{thly}. If *l* goes before *mec* or *mac*, the *Passive* is formed by *en* or *m*; as, *Bil-mec*, to know; *Bilen-mec*, to be known.

2. Verbs *Passive* are compounded of *Arabick* Words, and the Verbs Substantive *Olmak*, and *Olmamak* to be, with this Distinction, that if the *Arabick* Word be of the *Passive* Signification, or a Participle *Passive*, then the *Turkish* *Passive* is made by adding *Olmak*: But if it be a Noun of Action, or a Verb Active, then is added *Olmamak*; as, *Maktul olmak* and *Katil olmamak* signify both alike, to be killed. *Mubdel olmak*, or *Tebdil olmamak*, to be changed.

3. Verbs

3. Verbs Passive are made of *Persian Words*, and the Verb Substantive *Olmak*, to be; as, *Gushade olmak*, to be opened.

Verbs Neuters are also often a Composition of *Arabick, Persian, and other Words with Turkish Verbs*; as, *And icbmec*, to swear. *Kushmak*, to shine. *Sbikayet itmec*, to lament, &c.

Verbs Transitives are form'd as follow, viz.

1. Such as are englished with to cause, are formed by putting *dur* before *mec* or *mak*; as, *Gulmec*, to laugh; *Guldurmec*, to cause to laugh.

But if a Vowel goes before *mec* or *mak*, instead of *dur*, is put *t*; as, *Aldamak*, to deceive; *Aldatmak*, to cause to deceive. (*Aldanmak*, to be deceived, for the Passive Voice.)

2. A Transitive is made, by adding *t* to *dur*, which is a kind of Transitive Passive, (tho Mr. *Seaman* calls it a double Active) and signifies to cause to be done; as, *Uldermec*, to kill; *Uldurtme*, to cause to be killed; as, *Nedan kendumic*, *Uldurtmegbe varuriz*? Why do we go to cause our selves to be killed?

There are a sort of Verbs which signify mutual Action; and they are formed by putting *ish* or *ish* immediately before *mec* or *mac*; as, *Suilemec*, to speak; *Suulishmec*, to confabulate, or talk together. *Sevmec*, to love; *Sevishmec*, to love one another mutually.

And from these sorts of Verbs are formed Transitives; as, *Sevishdurmec*, to cause others to love mutually. And Passives; as, *Sevishilmec*, to be loved mutually.

Verbs *Negatives* are formed by turning the last Letter of the Infinitive Mood, (*viz.* C or K) into *mec* or *mak* ; as, *Sevmec*, to love ; *Sevmemec*, not to love. *Anglamak*, to understand ; *Anglamamak*, not to understand.

And now it may not be amiss to sum up the different ways of forming the several sorts of Verbs from the Verb Active, in one Instance of a perfect Regular Verb, *viz.* *Sevmec*, to love : Whence are formed, 1. the Passive *Sevilmec*, to be loved. 2. The Transitive, *Sevdurmec*, to cause to love.

3. The Negative *Sevmemec*, not to love.

4. The Verb of mutual Action, *Sevishmec*, to love one another mutually.

5. From the Verb Passive is made a Transitive Passive ; as, *Sevildurmec*, to cause to be loved.

6. From the Transitive Active *Sevdurmec*, to cause to love, is formed a Passive Transitive, *Sevdurilmec*, to be made to love.

7. From the Verb of mutual Action, is formed a Passive ; as, *Sevishilmec*, to be loved mutually.

8. And a Transitive ; as, *Sevishdurmec*, to cause mutual Love.

9. And a Negative, *Sevishmemec*, not to love one another.

And this Negative may be applicable to all the other sorts of Verbs. As to the Passive, 10. *Sevilmemec*, not to be loved. 11. *Sevdurmemec*, not to cause to love. 12. *Sevildurmemec*, not to cause to be loved. 13. *Sevdurilmemec*, not to be made to love.

14. The

14. The Form *Sevdurdurmec*, to cause one to make another Love, is not much in use.

The forming of other Moods and Tenses will be shewn in the Conjugations; which are said to be two, because of the Terminations of the Infinitive Mood in *mec* and *mak*. But the only Difference being that where one useth an *e*, the other uses an *a*. The following Terminations may serve for both, viz.

Indicative Mood.

Present Tense.

Person.	1. <i>rem, rum, rin.</i>	Plural.	<i>riz, ruz.</i>
	2. <i>rfin.</i>		<i>rfiz.</i>
	3. <i>er, ar, r.</i>		<i>rler.</i>

Severem, or *Severum*, or *Severin*, I love. *Severfin*, thou lovest. *Sever*, he loveth. *Severiz*, we love. *Severfiz*, ye love. *Severler*, they love.

Note, That to form this Tense, *mek* or *mak* is cast away, and a Vowel put in their stead, betwixt the former part of the Verb, and the Termination; as *Sev-e-rem*, and for *Sevdurmek*, *Sevdur-u-rum*, &c.

But if a Vowel go before *mec* or *mak*, there needs only the leaving out those Terminations; as, *Anglamak*, *Anglarum*, *Anglarfin*, *Anglar*, &c.

Note, That the Present Tense is frequently used for the Future.

And that the foregoing Terminations serve for Verbs Active, Passive, Neuter and Transitive: But Negatives are formed with the following, viz.

D

Indicative

Indicative Mood.

Present Tense.

- | | | |
|-----------------------------|--------|-------------------|
| 1. mem, mezem ; mam, mazam. | Plural | meziz, maziz. |
| 2. mazin ; mazin. | | meziziz, maziziz. |
| 3. mez ; maz. | | mezler, mazler. |

Sevmem, or Sevmezem, I do not love. Sevmezsin, thou dost not love. Sevmez, be doth not love, &c. Anglamam, or Anglamazam, I don't understand, &c.

But now to return to the Formation of the other Verbs.

Preterimperfect Tense.

- | | | |
|-------------------|--------|--------------------|
| 1. idum, oldum. | Plural | idic, oldic. |
| 2. idung, oldung. | | idingiz, oldingiz. |
| 3. idy, oldy. | | idiler, oldiler. |

Severidum, or Severoldum, I did love, &c.

Note, That this Tense is formed by adding these Terminations to (sever) the third Person Singular of the Present Tense Indicative.

And the Negative, by putting mez, or maz, instead of mec or mac ; as, Sevmez idum, I did not love, &c.

Pre-

Preterperfect Tense.

1. *dum* ; *mish-im*. | *diq* ; *mish-iz*.
2. *duag* ; *mish-fin*. | *dingiz* ; *mish-liz*.
3. *dy* ; *mish-dur*. | *diler* ; *mish-ler* ; *mishlerdur*.

Sevdum, or *Sevmishim*, I have loved, &c

Note, That this Tense is formed by putting away *mec* or *mac*, and supplying their Places with these Terminations ; and further, that the second manner of forming, is by putting *mish* between the former part of the Verb, and the Verb Substantive defective *im*, *fin*, *dur*, &c.

The Negative is formed by putting *me* or *ma*, instead of *mec* or *mak* ; as, *Sevmedum*, *Sevmemishim*, I have not loved. *Anglamadum*, *Anglamamishim*, I have not understood, &c.

I pass by what Mr. *Seaman* calls the Second Preterimperfect Tense, formed by the third Person of the Verb, and *Imish-im* ; as, *Sever-imish-im*, I did love, &c.

And his Preterpluperfect Tense, formed by the Participle *Sevmish*, which throughout precedes the Preterimperfect Tense of the Verb Substantive defective *idum* ; as, *Sevmish-idum*, I had loved, &c.

And also the three other Preterpluperfect Tenses ; as, *Sevmish imish-im* ; *Sevmisholdum*, and *Sevdumidy* ; as well for that I have not observed them much in use, as for that the first Words being mentioned, the other Persons are easily formed by the foregoing Rules.

Future Tense.

- | | |
|---------------------------------|-------------------------------------------|
| 1. a-im ; iser-im ; egek-im. | 2. a-iz ; iser-iz ; egekiz. |
| 2. a-sin ; iser-sin ; egek-sin. | 3. a-fiz ; iser-fiz ; egekfiz. |
| 3. a-dur ; iser-dur ; egek-dur. | 4. a-ler ; iser-lerdur, and (egek-lerdur. |

Seva-im, *I shall or will love.* Seviferim, or Sevegekim, *I shall or will love hereafter.*

Note, That *a*, *iser*, or *egek* must be added to the Verb, when *mec* or *mak* is cast away ; and to either of those three Terminations indifferently put the Verb Substantive *im*, *sin*, *dur*, &c. which forms the Future Tense.

And the Negative is formed by putting *amaya*, instead of *a*, *iser*, or *egek* ; as, *Sevamaya-im*, *I shall or will not love.* *Sevamaya-sin*, *Sevamaya-dur*, &c.

Tho' *dur* may be left out in the third Person, as well of Affirmatives as Negatives.

Imperative Mood.

- | | | |
|-----------------|---------|--------------------------------------------------------|
| 1. ——— | Plural. | elum ; Sev-elum, <i>let us love.</i> |
| 2. ——— | | ungfiz ; Sev. Sevingfiz. ——— |
| 3. <i>sun</i> . | | sunler ; Sev ^s un ; Sev ^s unler. |

Note, That the second Person Singular is generally formed by casting away *mec* or *mak* ; as, *Gbettirmec*, to bring : *Gbettir*, bring thou. *Gbetturmec*, to carry : *Gbettur*, carry thou. *Gbelmec*, to come : *Gbel*, come thou. *Bakmak*, to look : *Bak*, look thou. To which the *Turks* often add *indy* ; as, *Gbel indy*, come then.

The

The Negative is formed by adding *me* or *ma*, in the Room of *mec* or *mar*; as, *Sevme*, don't love: *Bakma*, look not, &c. But to the first Person Plural is also added *y*; as, *Sevmeyelum*; and *u* in the second, is turn'd into *s*; as, *Sevmangsiz*.

Subjunctive Mood,

Present Tense.

Which is sometimes used for the Preterimperfect and Future.

1. <i>em</i> , <i>fem</i> ;	<i>isem</i> ,	Plural.	<i>iz</i> , <i>sec</i> ;	<i>isec</i> , <i>olsec</i> ,
	(<i>olsem</i> .)		<i>eliz</i> , <i>feng-iz</i> ;	<i>iseng-iz</i> ,
2. <i>esin</i> , <i>feng</i> ;	<i>iseng</i> ,			(<i>olseeng-iz</i> .)
	(<i>olseeng</i> .)		<i>eler</i> , <i>seler</i> , <i>lerise</i> , <i>olse-</i>	
3. <i>e</i> , <i>fe</i> , <i>ife</i> , <i>olse</i> .				(<i>ler</i> .)

Sevem, *Sevsem*, *Severisem*, or *Severolsem*, *If I love*, &c.

Note, That the first two Terminations are added to the Verb instead of *mec* or *mar*, and the two last are added to the third Person Singular of the Indicative Mood present Tense, *Sever*.

And the Conjunction *agber*, *if*, is rarely expressed, being comprehended in the Sense of the Verb.

The Negative is formed by putting *may* before *em*, *esin*, *e*, &c. as, *Sevmayem*, *Sevmayesin*, &c. and *max* before *fem*, *isem*, and *olsem*; as, *Sevmaxsem*, *If I do not love*: *Sevmaxisem*, &c.

Preterimperfect Tense.

- | | | | | |
|-------------|--------|------------|-------------------------|-----------------------------|
| 1. e-idum. | Plural | e-idic. | } Seve-idum, Seve-idic. | |
| 2. e-idung. | | e-idingiz. | | } Seve-iding, Seve-idingiz. |
| 3. e-idy. | | e-idiler. | | |

The Negative instead of *e* useth *maye*; as *Sev-maye-idum*, if I did not love.

Preterperfect Tense.

- | | | |
|---------------------------|--------|--------------------------|
| 1. dum-ise, mish-olam. | Plural | dic-ise, mish-oleiz. |
| 2. dung-ise, mish-olasin. | | dingizise, mish-ole-siz. |
| 3. dy-ise, mish-ole. | | dilerise, mish-ole-ler. |

Sevdum-ise, or *Sevmish-olam*, if I have loved.

The Negative interposes *me* or *ma*; as, *Sev-medumise*, *Sevmemisholam*, &c.

Preterpluperfect Tense.

- | | | | | |
|--------------|--------|-------------|---------------------------|--------------------|
| 1. se-idum. | Plural | se-idic. | } Sevse-idum, Sevse-idic. | |
| 2. se-idung. | | se-idingiz. | | } Sevse-idung, &c. |
| 3. se-idy. | | se-idiler. | | |

The Negative puts *me* or *ma* before *se*; as, *Sevmese-idum*, if I had not loved, &c.

Future Tense.

- | | | |
|-------------------|--------|------------------|
| 1. agek-olursem. | Plural | agek-olursec. |
| 2. agek-olurseng. | | agek-olursengiz. |
| 3. agek-olurise. | | agek-olurlerise. |

Sevagek-olursem, &c. if or when I shall or will love.

The

The Negative puts *may* before *agek*; as, *Sev-mayagek-olursem*, &c.

Infinitive Mood.

mec; as *Sevmec*, to love: *mak*; as, *Bakmak*, to look.

The Negative, *memec*; *Sevmemec*, not to love: Or, *mamak*; *Bakmamak*, not to look.

Participle of the Present Tense.

en, *an*; *Seven*, loving: *Bakan*, looking.

The Negative, *mayen*, *mayan*: *Sevmayen*, not loving: *Bakmayan*, not looking.

Participle of the Preter Tense.

dic, *mish*; as, *Sevdic*, *Sevmish*, loved.

The Negative *medic*, *madic*; *memish*, *ma-mish*; as, *Sevmedic*, *Sevmemish*, not loved, &c.

Participle of the Future Tense.

egek, *ajak*; *iser*, *melu*; as, *Sevegek*, *Sevi-ser*, or *Sevmelu*, to love hereafter.

The Negative puts *may* before *egek*, and *me* or *ma* before *iser* and *melu*; as, *Sevmayagek*; *Sevme-iser*, &c.

Of this Participle, and the rest, see more in the *Syntax*.

The Gerunds.

'riken, arek, ub, uben, imish, iken; *as*, Severiken, Sevarek, Sevub, Sevuben, or Sevimish-iken, *loving*.

The Negative, *viz.* maziken, mayarek, mayub, mayuben, mamishiken; *as*, Sevmazen, &c. *not loving*.

From the foregoing Examples it will appear, that the Participles are formed by putting their several Terminations instead of *mec* or *mac*; only if a Vowel precede, then *n* must be put betwixt the Verb and the Termination of the Participle of the Present Tense; *as*, Anglamak, Anglanan.

And *y* for the Future Tense; *as*, Anglayajak, to understand hereafter.

C H A P. X.

Of Adverbs.

Adjectives of *Quality* are often used as Adverbs; *as*, eyu, bosh; good, well. Kem, bad and badly, &c.

Note, that *my*? whether? is put before the last Syllable in the second Persons Singular and Plural of the Present Tense Indicative of Verbs; *as*, Severmyfin? Dost thou love? Severmysiz? Do ye love? In other Tenses it follows the Verb; *as*, Sevdingizmy? Did ye love? &c.

Note

Chap. X. Of Adverbs.

Note also, That Adverbs are formed from Nouns, by adding *ilé*, especially when they denote *Quality*; as, *Adamlikilé*, courteously.

And sometimes *Arabick* Adverbs, i. e. expressed after the manner of the *Arabs*, by the Accusative Cases of Nouns, are used; as, *Kesran*, much. *Zabiran*, manifestly. *Serran*, secretly.

As likewise some *Persian* Adverbs ending in *ane*, are sometimes used; as, *Pader*, a Father: *Paderané*, fatherly; so in *Turkish*, *Baba*, a Father: *Babayané*, fatherly. And in *Arabick*, *Aushik*, a Lover: *Aushikane*, lovingly.

And these Adverbs are sometimes used as Adjectives; so, *Shabane donler*, Royal Garments.

What remains of this Chapter is only a Collection of Words; which for that they be not Alphabetically digested, shall be ranged under the common Places of Grammarians; though I think there is just as much meaning in putting of *Place* before *here*, *there*, &c. and of *Time* before *now*, *to Day*, &c. as in a tollerable Painter's writing on his Signs, *This is a Dog*, and *that is a Bull*. However, for Method-sake, I begin with Adverbs

Of *Place*; as, *Bundé*, *burade*, *here*. *Bundan*, *buradan*, *hence*. *Andan*, *Oradan*, *olyerdan*, *thence*. *Baru*, *hither*. *Oraya*, *thither*. *Ande*, *there*. *Kany*? *kanda*? *kangeru*? *Ne yerde*? *where*? *Kandan*? *neradan*? *ne yerdan*? *whence*? Here note that, *ne yerde*? *at what Place*? and *ne yerdan*? *from what Place*? are Nouns used adverbially, or rather put among the Adverbs, for the Likeness of their Signification, of which more Instances will occur in this Enumeration of Words. *Herkande*, *heryerde*, *hernerade*, *where-soever*.

foever. Gairy yerde, *elsewhere*. Gairy yerdan, *from elsewhere*. Icheru, *lichere*, *within*. Dash, *dashre*, *dasherde*, *without*, *abroad*. Yokaru, *above*. Ashaga, *beneath*. Ust, *Uzre*, *Ustun*, *upon*. Alt, *under*. Uzre, *according to*.
 2. Of Time. Madamke, *whilst*. Buēnade interim, *in the mean time*. Eechan? Chun? Ne-zaman? *when*? Kyau, *kyauhy*, *kyan kyau*, *vackit vackit*, *Bir zaman*, *Bir vakit*, *sometimes*. Gabchzaman? Nichezaman? Namicdurzaman? Niche vakit? *How long*? Nicheyadec; Nicheyadeghin, *untill*, *as long as*. Niche tēz? *How soon*? Cauch kerre? Niche kerre? *How often*? Bugun, *to Day*. Dun, *Yesterday*. Yarin, *to Morrow*. Oilezaman, *Noon*. Dundeghil, *Otagun*, *Otaghygun*, *the other Day*. Obirgun, *the next Day* after to *Morrow*. Auksham, *the Evening*. Gonduz, *in the Day time*. Ghige ile, *by Night*. Hala, *Shimdy*, *now*. Yakinde, *lately*. Gechinlerde, *heretofore*. Gairyzamande, *another time*. Az zaman, *sahel zaman*, *a little while*. Nadir, *Sairec*, *seldom*. Fithal, *forthwith*, *after that*, &c. Bilacer, *for the most part*. Hergun, *daily*, *every Day*. Heryil, *yearly*. Dalma, *always*. Herghez, *ever*. Hitch bir kerre, *not once*, *never*. Shimdryader, *Buane*, *Varinge*, *hitherto*.
 3. Of Number. Bir kerre, *once*. Iky kerre, *twice*, &c. adding *Kerre*, *time or times*, to *Nouns of Number*; so, Yuz kerre, *is an hundred times*; Bing kerre, *a thousand times*, &c. Vine, *Tecrar*, *again*.
 4. Of Quantity. Az, *Bi'raz*, *a little*. Chok, *much*. Gayetty, *very much*. Hadan ziade, *beyond measure*.
 5. Of Order. Pess, *Anden*, *after that*. Son-gra, *after that*, *hereafter*. Baadahu, *Shimdah*, *sun*,

Chap. X Of Adverbs.

sungra, henceforth. Avelde, In the first Place, first of all: Akhir, Sung, lastly. Akhir, at length.

6. Of Asking. Nichun? Why? Nige? how? Kany, &c. where? See the Interrogatives among the Adverbs of Place, Time, &c. Yokmy? whether or no? My? whether?

7. Of Denying. Yok, Deghil, No. Ansa, by no means.

8. Of Affirming. Hakykatté, Takykan, certainly, truly. Evett, Belly, Nola, yes, it is so. Elbetta, altogether.

9. Of Wishing. Bulaiky, Kyashky, Nulaidy, I wish.

10. Of Exhorting. Dé, De imdy, go on.

11. Of Entreating. Allahy severfeng, for God's Sake, if you love God.

12. Of Forbidding. Haulha, fur be it, let it not be.

13. Of Congregating. Bille, Billyge, Birbiry, together.

14. Of Separating. Bashké, Bashkagé, apart. Airu, separately, apart. Tenhá, in private, apart. Cui becui, Street by Street.

15. Of Doubting. Shan-id, Belky, perhaps. Ma-bande, lest, perchance.

16. Of Shewing. Ishé, Osh, behold.

17. Of Similitude. Ghibby, Maupend, Chun, Nittakim, Shuilé, Builé, Oile, so, so as, as tho' as. 'Sanke, Koyake, as tho', as if.

C H A P. XI

Of Conjunctions.

I Shall here omit the putting the hard Words, Disjunctive, Discretive, Illative, Adversative, Expletive, &c. as Marks of Distinction before the Conjunctions, which serve rather to confound than instruct the Learner, and charge his Memory with an useless Number of puzzling Terms, making him afraid to speak before a Pedant, unless he can answer readily for his Meaning, when he says, *and, or, unless, &c.* Now tho' he places those Words never so properly, he is nothing of a Scholar to be sure, and shall hardly be deem'd a Man of common Sense, unless he has it at his Fingers Ends, that [*and*] is a Conjunction Copulative; [*or*] a Disjunctive; and [*unless*] Exceptive. With such insignificant Trumpery are Languages loaded; and the Learners hinder'd in their Progress: Not to say that the more noble Parts of Learning lie so deep under such Rubbish, that many a good Genius is worn out in removing it. But not to provoke the Traders in the Mysteries of Language and Sciences too far, return we to the Matter in hand.

Ve, Hem, *and.* Dahá, *yet, also, more.* Ya, Yahud, Ghereksé, *or.* Emmá, Vely, Lakin, *but.* Velyken, *nevertheless.* Bundan mau-ada, Dahy-javar, *but yet, moreover.* Pess, Imdy, Anden Oturu, Onung ichun, Ol sebebden, Ol egilden, *therefore.* Ke, Zira, Ziraké, *for, because.* Onung ichunke, Ol sebebdenke, *seeing that, forasmuch as.* Gher, Agher, *if.* Magher, Illá, Agherne, Den-gairy,

Chap. XII. Of Prepositions.

*gairy, unless. Kim, Ke, Tan, Tanké, & Oher-
che, Agherché, although. Hud, indeed. Yany,
viz. or to wit.*

CHAP. XII.

Of Prepositions.

NOTE, That the Turkish Words, whereby
the Prepositions of other Languages are
expressed, are either joined, or put separately
after the Cases they govern, except *Bi* which is
put before the Word it governs.

The following are put to the Nominative Case,
viz.

*De, at, in, to, of, or concerning. Dan, from,
by, than, tho this seems rather the Termination
of the Ablative Case of Nouns. Siz, without,
notwithstanding. Ge, according to.*

The following govern no peculiar Case, un-
less used with Pronouns Personal, which are usu-
ally put in the Genitive, *viz. Bi, without, not
with. Ilé, with. Mickdare, about or nigh. Ichun,
for the sake of.*

These following serve to a Dative Case, *viz.*
*Gora, according to. Yakin, Karib, nigh, hard by.
Dec, Deghin, even to, until, as long as. Mutan-
allik, of or concerning. Mukabil, against. Korshu,
over against.*

*Ich, within, on the Inside, governs an Accusa-
tive Case, and the following an Ablative
Case, viz. Yonga, towards. Gairy, besides.
'Kaly', without. Oturu, Otury, by, for. Sungrá,
after, since, behind. Ashaga, beneath. Yokaru,
above.*

above. Ote, beneath. Ungding, Before. Dashra, ahead, without. Huh, away, the.

There be other Prepositions, or Words which supply their Places, that are put with Nouns after the manner of two Substantives, of which sort are the following, viz. Kott, at, with. Yan, at, nigh to. Ung, huzur, before, in Presence of. Ard, behind, or after. Korshu, Mukabil, Mukabile, over against. Otayake, beyond, on the further side. Berry yake, on this side. Dashra, without. Doors, on the out side, out of, of, or from. Cheyre, about, round about. Osta, Ara, between. Ust, Uzre, upon, over above. Hoc, of or concerning. Ala, under, as,

Ol kemisne padishabang huzurine irishdy. He came before the Emperor, or into his Presence, &c.

CHAP. XIII.

Of the Interjections.

Here again, waving the needless Ceremony of telling the Reader, that *Taka heed* is an Interjection of Warning. *Alas!* of Fear or Pity, and the like, I shall proceed to set down the few Words that occur under this Head, as follow.

Bré, out. Haide, be gone. Haie! Haie! *Alas!* *Alas!* Aw, Vahashretta, O! Oh! Vanyi, Wo betide you. Berre, so be there. Kimvar? Who's there? Ae fulány? Is there any body? Bak, bak, look, look. Ba, ageba! Strange. Allah, Allah, O God, O God. Auferin, well said, or well done. Chok

Chok yashan, bravely performed. Eyu gizeh, very fine. Sûz, bold yow Tongue. Sankin, forgheden, take heed, or beware.

CHAP. XIV.

Of Syntaxis, or the due Composition and Connexion of the Parts of Speech, according to the right Rules of Grammar.

Construction of Nouns Substantives.

How they agree with Adjectives, has been shewn Chap. 3 & 5.

To the Rule, that when two Substantives come together, the latter must be put in the Genitive Case, the Turks make the following Additions,

The Substantive that goes first in Construction, takes *y* or *h* at the End of it; and in Speech is put after the Genitive Case that it governs; as,

Shaharung hakimy ande gheldy, The Governour of the City came thither.

Shaharung is the Genitive Case govern'd of hakimy, which is put after it with the Addition of *y*.

But sometimes the Word that ought by the foregoing Rule to be the Genitive Case, is used in the Nominative, before a Word that hath this Characteristick; as,

Rum Sultany, the Prince of Greece, Ghan haky, People of the World.

Here

Here *Rum* and *Gehan* are used instead of *Ruming* and *Gehamung*, being put before *Sultan* and *Halk*, with the Addition to each of *y*.

Hagett and *Ihtiyadg*, which signify need, govern a Dative Case; as,

Benim aré hagettim yok dur, *I have no need of, or for a Husband.* *Bunung malé ve Gevaheré Ihtiyadgy yok dur*, *This Person hath no need of Riches and Jewels.*

Aré is the Dative Case govern'd of *Hagettim*, as *Malé* and *Gevaheré* are of *Ihtiyadgy*.

Also *La-ik*, *Mustahoc*, and *Sizavar*, which signify worthy, govern a Dative Case.

CHAP. XV.

Construction of Verbs.

THough the Verb Personal doth always agree with the Nominative Case in Person, yet not in Number; for sometimes the Verb is used in the Singular Number, when the Nominative Case is of the Plural, & vice versa; as, *Iseveler farare yuz dutty*: *The Christians fled*, (or, *turned the Face to Flight.*)

Iseveler, the Christians, is the Plural Number, and *Dutty*, (for *Duttiler*, they turned) is the Verb Singular, &c.

As with the *Latins*, the Word *Office*, *Part* or *Duty* is often omitted, but comprehended in the Sense of the expressed Genitive Case that it governs, so is it with the *Turks*; who to such Genitive Case (so govern'd) sometimes add *ishy*; as, *Mustemandlere merhamet itmec*, *merhamet-lunung*

İnnungışhy dur, i. e. 'Tis the Office (Part or Duty) (Merhametlunung) of a merciful Man to commiserate the unfortunate.

Now this last Rule I find among the rest in *Mr. Seaman*; and may, to any one ignorant in the *Turkish* Language, be thought as well worth the Notice as any that goes before it: But I would have omitted it, were it not a plain Evidence that some Grammar Rules are made only for the Sake of a Word or two; and that even then they don't always tell Truth: For what will this worshipful Rule come to, when the Learner understands, that Office, Part or Duty is not here imply'd in the Genitive Case, but that *Merhametlunung* is the Genitive Case governed of *ışhy*, (which signifies the Business or Office) according to the first Rule in the Construction of Substantives, *Chap. 14.*

C H A P. XV.

Of Infinitives.

Note, That the Infinitive Mood of Verbs is declined as Nouns of the first Declension; as, *Nom. Sevmeç*; *Gen. Sevmeğhing*; *Dat. Sevmeğhe*, &c. And when they follow a Verb, are put into that Case which the Verb governs; as, *Mumy yokmeğhe varur*, *he goes to light a Candle.* Here *Yokmeğhe* is used in the Dative Case after the Verb *varur*, *he goes*, and not simply *Yokmeç*, *to light*, though with no additional Signification.

Note, That *Olmak*, *to be*. *Gherek*, *it behoveth*. *Istemec*, *to be willing*. *Uğretmec*, *to teach*. *Bu-yurmak*, *to prescribe*. *Dilemec* and *Dalob itmec*,

to ask or seek. *Bilmec*, to know. *Ravan-olmak*, to be lawful. *La-ik olmak*, to be worthy; with many others, are used in the Infinitive Mood, without Variation of Cases.

Meghin or *Maghin* being put to the Infinitive Moods instead of *mec* or *mak*, signifies because, or seeing that.

Medin or *Madin* put instead of *mec* or *mak*, signifies before that; as, *Bir sa-at gechmedin*, before that an Hour passed; which may be thus also render'd; *Bir sa-at gechmedan evel*, with the Ablative Case, and *evel* (before.)

Egek or *Ajak* put instead of *mec* or *mak*, signifies when, or seeing that.

Inge put instead of *mec* or *mak* signifies until; to which Termination sometimes is farther added *ta*, and sometimes *duc* or *degbin*; as, *Ben ghelingeyedic ande kaldy*, He staid there till I came.

These forms *Sev-elden*, with or without *Berry*, and *Sev-ely*, are derived from the Infinitives of Verbs; and signify from that time, or after that.

But of these Forms, and others proceeding from Participles, see an Example in *Olmak*, to be, at the end of the Auxiliary Verb *Im*, I am.

C H A P. XVI.

Of Construction of Gerunds.

NOTE, That the Turks use Gerunds (like *Sevub*) in every Tense of each Mood, and in each Person of both Numbers, without any Alteration. And

And the more Learned, to avoid the frequent Repetition of Verbs Personals in the same Sentence, use this Gerund instead of them; and then the Mood, Tense, Number, and Person, which the said Gerund expresses, is to be found by a following Verb Personal in the same Sentence, or else by a Gerund or Participle; as, *Mubamed 'Khan gazy Istanboldan Chichub, Adrine janibiné tevegé olmish; that is, Prince Mabomet went from Constantinople, and went towards Adrianople.*

Here the Gerund *Chichub* being followed by *Olmish*, a Participle of the preterperfect Tense (of the Verb *Olmak*) sheweth that *Chichub* stands for the preterperfect Tense of the Verb *Chicmek*: And forasmuch as 'tis said, *the Prince went*, it's apparent that the Participle, and consequently the Gerund, must be the third Person singular.

But sometimes when a Participle follows this Gerund, 'tis to be construed as a Participle; as, *Bu kizzai bonga Ghelub, Ghidenleré hica-yett ailedum; that is, I told this Story, Ghelub, to Persons coming, Ghidenleré, and going.*

Gerunds govern the same Cases as the Verbs they come from.

C H A P. XVII.

Of Participles.

Participles, as well as Gerunds, govern the same Cases as the Verbs that they come from.

And instead of a Participle of the present Tense, the third Person Indicative is used in many Verbs, without any Alteration; as *Sever* for *Seven*, &c.

A Participle of the Preter Tense comprehends the Sense of the Relative, Verb, and Nominative Case; as,

Yarabbi onleré verdighing nimetlery yiné al:
(O Lord) take back the Benefits which thou hast given them.

Here *Verdighing*, from *Verdic*, given; and the Mark of a Possessive of the second Person, viz. *ing*, comprehends the Relative *Ke*, which; the Nominative Case *Sen*, thou; and the Verb *verding*, which is the second Person Singular of the Preter Tense Indicative of the Verb *Vermec*, to give.

And when *thing* is signified, this Participle comprehends the Antecedent, Relative, Verb, and Nominative Case; as, *Diduclerumy' itmé*, i. e. Don't do that, or those things which I spoke of. Where Note, that this Participle of the Preter Tense (like the Infinitives of Verbs) is declined as Nouns of the first Declension. So that *diducler* is the Plural of *diduc*, spoken; which taking the Characteristick of the first Person *um*, whereto *y* is added, to make it the Accusative Case after the Verb

Verb *Itmé* ; altogether it is *diduclerimy*, and signifies the things spoken by me, or that I have spoken. *Bilmedughingy fanga ugredaim, I will teach thee that which (or the thing which) thou knowest not.*

The Participle of the Preter Tense in *mish*, is sometimes used as an Adjective or Participle Adjective ; as, *Ulmishdan artik sūz ghelmez, i. e. A dead Man speaks not.* (Or Word for Word : *Sūz, a Word, ghelmez comes not, artik more, ulmishdan, from one dead.*)

The Participle of the Future Tense ending in *ejek* or *ajak*, is also declined as Nouns ; as, *Onung ulajaghin biluridy, He knew that he should die.*

Alemede suilenmadic sūz kalmamishdur,
In the World there is not a Word that hath not already been spoken.

The End of the Grammar.

Turkché Tekélumát. Turkish Dialogues.

Evelky Tekelumát. The First Dialogue.

Sabah Kaldughy za- *For Discourse Sake,*
man fullishmec i- *when about to rise*
chun. *in the Morning.*

B Ré oglan Sabah ya- **H** O Boy, is it nigh
 kinmy? *Day?*
 Ghyunashi blle dog- *The Sun hath been up*
 dy' bir saatdan artik *above an Hour.*
 dur.

Hich oilé olurmy? *Is that false? Or have*
 tâ bukadâr chók oy- *I slept so long?*
 dummy?

Pengerélery' achdu- *You'll see when I have*
 gumzamán gurursen- *open'd the Windows.*
 ghiz.

Ghercheksin. Tez *Thou'rt in the right!*
 imdy bongá zibúnimy' *Bring me therefore pre-*
 ve kostánimy' ghetúr. *sently my Waistcoat and*
Under-vest.

Ishté, sandúk ustun- *See, they are on the*
 dé bashinghiz yanindé *Chest nigh your Head.*
 dur.

Var imdy, bongá sú *Go then, bring me Wa-*
 ghetúr, Ellerimy' ve *ter to wash my Hands*
 yúzimy' ynyáim. *and Face.*

Isjakmy istersengiz? *Will you have it warm?*
 Yók; Ben okadâr *No; I am not so chilly.*
 hupé deghil im.

Silager kande dur ?
bré murdár né ilé filinaim ?

Sultánım temuz yók dur, ben onlery' chamashiré yaikámaghé viradım.

İmıy Ghyumleghim-le filinaim.

Shimdilic bu makrameyi alling, ke temiz dur.

Benim chorablerim nêre dur ?

All, bundé dur.

Papuchlerimıy silidingmy ?

Dahá silmadım emmá siz gâninge ben silerim.

Tez ilé imıy.

Emringhizé moteım.

Oglan, iskenily ghettur.

Oturunguz Sultánım kerem alleng.

Yá Sultánım ne dir halinghiz ?

Shúker, Alhémdulillah.

Hizmettinghiz varmy ? Bir shei lazımmıy ?

Where's the Towel ?
Out you Sloven, what shall I wipe with.

Sir, there's none clean ;
I have given them to the Washer.

Then I'll wipe with my Shirt.

This Towel you may take this Moment, for 'tis clean.

Where are my (woollen) Socks ?

Here they are, take them.

Have you clean'd my Shoes ?

I have not yet wip'd them, but whilst you dress your self I will wipe them.

Quickly then.

I'll obey your Command.

Boy, bring a Chair, (or Stool.)

Pray, Sir, sit down.

Well, Sir, how goes the World with you ? (or how do you ?)

Well, God be prais'd.

Have you any Service ?
Have you need of any thing ?

E 4

Ben

Ben fizé bir Rigé it-
meghé gheldim.

Haman tec buyu-
rung.

Agher ishingiz yokisé
benim'le charshuyé ghel-
ing; sizing'le bir cauch
shei fatun alsem gheréc
ke bildighim deghil.

Ne fatun almak ister-
sin?

Agem fejadelery',
ve kilimlery', ve dul-
bendlery', ve bugasilery'.

Nóla, bash ustúne,
neshekil akchanghiz var
dur?

Ufak akché.

Ufak akché ghedg-
mez, zéra Agemar ar-
slanidán, ve yá altun-
dán gairy akché almaz-
ler.

Nichun?

Zéra ufak akché aré-
sindé zuyuf akché chók
dur.

Korkarim bende al-
dandim.

Níge?

Dun ón besh rial
grush buzdum; bil-
mem akché, Eyúmy dúr,
fanámy dúr.

*I came to beg a Fa-
vour of you.*

Then freely command.

*If you have no Business
come with me to the Bazar
(or Shops) I need you to
buy some things which I
don't understand.*

What will you buy?

*Persian Carpets, striped
ones, Muslins and Calli-
coes.*

*Well, on my Head be
it, what sort of Money
have you?*

Small Money.

*Small Money will not
pass; for the Persians
will not take other Money
than Lyon-Dollars or
Gold.*

Why?

*Because among small
Money there is much
false (or bad.)*

*I fear I have been
cheated.*

How?

*Yesterday I receiv'd 15
Ryal, or weighty Dollars;
I don't understand Mo-
ney, whether it be good
or bad.*

Kimdan

Kimdan buzdung-
hiz ?

Onúny' bir Tchufu-
dán beshíny' Mehanegi-
dán.

Ghynster, bakaím,
puh ne guzél akché, ya-
rísy' kelp dur.

Yá níge ideím shim-
dy ?

Ne charé, zarár che-
kerlinghiz, gecheny' ba-
zardé harge iderlinghiz,
ghegemáiny saklarsiz.
Ya yiné sherab alub
Mahanégiyé virirring-
hiz.

Varaím imdy evvé,
gairy akché alaím.

Varinghiz, emma tez
ghellinghiz, zéra kosh-
luk ghedgdy, oilé yak-
lashdy.

Ben tez ghelurum,
hamán yabané ghit-
menghiz.

Yók ghitmém; sızı
bundé beglerim.

Imdy Alláh ismarla-
dic.

Var saglikilé.

Oglan.

Leppéc Sultanum.

Ghettur bonga divi-
ty, ve kelemliery', hem

Who did you receive
them of ?

Ten of a Jew, and five
of a Taverner.

Shew it, I'll look on
it, puh, what brave Mo-
ney, half is false (or
brassy.)

And how shall I do
now ?

What Remedy, you
must stand by the Loss,
what passes, spend at the
Bazar ; what will not,
keep : Or when you buy
Wine again, give it to
the Taverner.

I will go home then,
and take other Money.

Go, but come quickly,
because the Morning is
past, and Noon draws
nigh.

I will come presently,
only don't go abroad, (or
be out of the way.)

No, I will not go away,
I'll stay for you here.

Then God be with you.
Adieu.

Go in Safety.

Boy:

Command, Sir.

Bring me an Inkbarn,
and Pens, and a Sheet or
bir

bir iky tabác kyahíd, o
ghellingé, ben bir mec-
tub yazaim.

Divit hazír, emmá
ichindé ne líka var, ne
murekeb.

Ya níge oldy'?

Bilmem, zahír kuru-
dy', yuvarlék oldy', i-
chindán chekdy'.

Ya nichun gyuzetma-
zin?

Ne ecfighim benim?
Ben yazigy' deghil im.

Gyundán gyuné bir
az sú kosang ne olurdy?

Katerimé ghelmez.

Ya skling neradé dir?

Benim gairy 'khid
metlerim chók dur.

Var imdy murekeb
shishé sen ghettur.

Ondadé hitch bir shel
yók dur.

Otaghy'gyun iky ak-
chelik murekeb aldim
idy; níge oldy'.

Né éfil otaghy'gyun?
iky ay ghedgdy, belky
dahy' ziyadé.

Hala ghettur bakaim.

two of Paper whilst he
is coming, I'll write a
Letter.

The Inkborn is ready,
but there is neither Lika,
(that is Cotton, or Silk,
or the like) nor Ink in't.

And what's become of
it?

I know not; sure 'tis
dry'd up, become a Pellet,
and rolled out.

And why don't you look
to it?

What is't to me? I
am no Writer.

If daily you put a
little Water to it, what
Trouble would it be?

I don't remember it.

And where are your
Brains?

I have a great deal of
other Business.

Go then, bring the Ink-
Flask.

There's nothing at all.

The other Day I bought
two Aspers worth of Ink;
what's become of it?

What other Day? 'Twas
two Months ago, and per-
haps longer.

Bring it now, I'll look,
or see.

Ishté

Isté bok, hem gyu-
stammish, hem krumish
dir.

Var imdy dugandan
bir akchelík al.

Vir imdy akché.

(Yaningdé bir akché
bulonmázmy?

Kalmady.

Benimdé ufák akché
yók dur.

Var viresy' al, sungre
virürüz; yoké bizé
inanmázmy derfin bir
akchelík murekebé?

Inanúr, emmá aiep-
dur.

Var, chók foiléme.

Isté gheturdam.

Dúc imdy divité, ne
pec fuluimish.

Gairisy' yók dur.

Riedan neredé dir?

Divit yanindé gur-
mémzmyfin?

Yá Balmumy níge
oldy?

Bakaím, raflardé i-
dy; dahá durúrmy bil-
mem.

Look, 'tis both
mouldy and dry'd up.

Go then, buy an
Asper's Worth at the
Shop.

Give me Money then?

Have you not an Asper
about you?

No; (or none remains)

I have no small Mo-
ney.

Go take it upon tick,
we'll pay hereafter; or do
you say he will not trust
us for an Asper's Worth
of Ink?

He'll trust, but it's
a Shame.

Go, don't prate so
much.

See I have brought it.

Pour it then into the
Inkborn, how watry it
is.

There's no other.

Where's the Sand-box?

Don't you see it by the
Inkborn?

Well, what's become of
the Wax?

I'll look; it was on
the Shelf; whether it
be there still, I know
not.

Bak,

Bak, hem bir mum
yak; muhurleyejek za-
mande hazir olsun.

Daha atesh yakma-
dim.

Kav chakmak yokmy
dur?

Var; emma ghibrit
yok dur.

Yok olasin bulaiky:
Heb yok, hep yok.

Var imdy kungshilik-
de yakivir.

Ghel, Ghel, bu gyun
aying cauchingy' gyuni-
dir?

Bonga forarsenghiz,
ne ay bilurum ne gy-
un.

Hai Eshac, hai.

Look, and light a Can-
dle; let it be ready against
sealing.

I have not yet kindled
the Fire.

Have you not a Steel
and Tinder? (Kav is
Leather us'd as Tinder.)

Yes; but there's never
a Match.

I wish thou wert not:
All's no, all's no, (with
you.)

Go then to the Neigh-
bourhood, and light it:

Come, come, what
Day of the Month is
this?

If you ask me, I know
neither the Month, nor
the Day.

Away Afs, be gone.

Ikin-

Ikingy Tekélumat.

The second Dialogue.

**Alish virishde fu-
lishmec ichun.**

*For Discourse Sake,
at Buying and Sel-
ling.*

SIzé shimdiyadec be-
gladim : Sandimke
artik gelmerfinghiz.

Mazúr olfún ; akché
teztahsil etmadim ; a-
ning ichun ghedg ghel-
dim.

Tizgé imdy dugarlar
kapanmazdán evél ba-
zaré ghidélum.

Dahá zamán chók dur.

Siz bu viláyetting
adettiny' dahy' bilmez-
finghiz : Nichun dir-
fenghiz ? Bu shaherdé
hamán Ikindú oldughy'
ghíby dugarlar kapa-
núr.

Ben buny bilmezdim.

Ghel, shu dugaré o-
grayalim ; bokalim bi-
zé yarar bir risk bulá
bularmiyuz.

Kolay ghelle Che-
leby'.

Hosh gheldinghiz ;
bir shei lazimmy ?

I Waited for you till
now : I thought that
you would come no more.
Excuse me ; I could
not presently get the Mo-
ney, therefore I came
late.

Therefore let's go out
of hand before the Shops
are shut,

'Tis yet early enough.
You don't know the
Custom of this Country
yet : If you say, why ?
In this City the Shops
are shut about Ikindy,
(that is, two Hours before
Sun-set.)

I did not know this.

Come, let's turn aside
to this Shop, and see
whether we can find any
Commodity that will serve
our turn.

Pray Sir, come hither.

You're welcome, have
you need of any thing ?

La-

Lazím dur ; emmá
fízdé varmy bilmem.

Suileghiz né lazím
dur, né ísterfinghiz.

Bir caught Agem sé-
jadélery' ísteriz.

Séjadéyé sademy' í-
sterfinghiz yoksé ipe-
clumy?

Her turludan ísteriz ;
tec risk eyú, ve bahafy
makul olsun.

Ben riskimdan otan-
mam.

Allah bazár viré.

Ben mushtery'leré
geffa ailemem.

Bu séjadélering báha-
fy' ne dir?

Her biry' alté arslan-
lyé dir.

Báhaly' dir.

Báhaly' deghíl dir ;
bir aydán evél sekizre
tattim : Emmá shim-
dy Agemdán Carravan
ghelmec'le hep riskimiz
ojúz oldy.

Hálá daháge indiring.

Sízdé viring.

*I have : But whether
you have what I need I
know not.*

*Speak what 'tis you
want, what you'll have.*

*We would have some
Persian Carpets.*

*Would you have plain
or silk Carpets?*

*We would have of eve-
ry sort, only let the Com-
modity be good, and the
Price reasonable.*

*I am not ashamed of
my Goods.*

*God grant it may be a
Bargain.*

*I will not trouble Cu-
stomers.*

*What's the Price of
these Carpets?*

Six Lyon Dollars each.

They are dear.

*They are not dear ; a
Month ago I sold them
for eight a Piece : But
now by the Arrival of a
Caravan from Persia, all
our Goods are become
cheap.*

*Now lower (or bate)
somewhat.*

*Do you give, (or bid
higher.)*

Chók

Chók bazirgan gyur-
dum, emmá fengilein
baháligy' gurmádim :
Ghel, bazáry bozmá ;
fungré peshimán olur-
fin.

Ben risky fátmak i-
chun tutarim ; fermáy-
edán ziyadé bir cauch
akché bulursen, hitch
Tayanmam ; hamán vi-
ririm.

Biz belhdan ziyadé
virméziz : Virirseng-
hiz hósh, virmezsenghiz
döaler.

Bré, ghitmenghiz,
bir cauch akché dahá
kating.

Valláh, bir churuc
mankír katmaziz.

Hay ! hay ! ne oilé
pec Adamísinghiz ; Em-
rállahing. Bu gyun bir
shei fatmadim ; bary' fiz-
dan ístíftah olsún ; Al-
láh bílúr ké bir akché
faidé etmadim. Bu-
lalky' bir dahy' ghela-
fiz, bir faidé gyustére-
fiz.

Cauch sejadédir ? Sey-
alim.

Sekíz dir.

*I have seen many Mer-
chants, but I never saw
one so dear as you : Come,
don't spoil the Bargain ;
you'll repent afterwards.*

*I keep Goods to sell ; if
I find a small Matter
more than they cost, I ne-
ver stand hard, but let
them go.*

*We'll give no more than
five : If you'll let us have
them, well ; if not, fare-
well.*

*Hold, don't go away,
add somewhat more.*

*By G--d, we will not
add a brass Farthing.*

*Alas ! alas ! what a
hard Man you are ; God's
Will be done. I have not
sold any thing to Day ; for
once I'll take your Hand-
sel ; God knows that I
gain not a Half-penny.
I hope if you come again,
you'll let me get something
by you.*

*How many Carpets
are there ? Let us
count.*

There are eight.

Se-

Sekizy besherdán né
ailer ?

Tamam kirk.

Eyü, tez saiding.

Ishimiz gyugimiz ó
dur.

Ta-ilinghize guzel
akché doshdy' ; safy Ar-
slany'.

Bendé eyü istérím ;
fená neyé yarár ? Lákin
bu Arslany' kizil dir, ve
bu ikisy' silik.

Teziyé bahané bul-
mang ; bunler hep eyü
Arslanyler dir : Agher
inanmazsenghiz seráfé
gyusterálim.

Ben kendim Saráfim,
hamán shu uchy deg-
hishdiring.

Agher ghedgmezle-
risé ben síze deghishdu-
raim.

Yá ben sízy kandé
bulaim

Biz 'Khané konariz ;
bízy bulmak kolay dir.

Emmá né zamét
shimdígic virsengiz, ol-
mázmy ?

What doth eight (mul-
tiply'd) by five make ?

Just forty.

Right, you have soon
cast it up.

That's our Business.

Good Money is fallen
to your Lot, all Lyon
Dollars.

I will have good Mo-
ney ; for what doth bad
serve ? But this Lyon Dol-
lar is copperish, and these
two are worn smooth.

Now make no Pre-
tence ; these are all good
Lyon Dollars : If you
don't believe it, let's
shew them to the Money-
Changer.

I my self am a Saraf,
(or Money-Changer :). On-
ly change these three.

If they pass not, I'll
change them for you.

And where shall I find
you ?

We lodge at the 'Khan :
It's easy to find us.

But what if you gave
your self the Trouble now,
can't it be ?

Olmag.

Olmaz ; zîre yanim-
de yók dur ; megher u-
fák akché alafiz.

Ufák akché olsún,
emmá eyú olsún.

Emmá ne balá shim-
dy akchéyi faimak.

Ben fevirigé faiyaïm,
hamán tahtayé du-
cung.

Yók ; dursún ; bir
oglaning várifé, bi-
zim'le 'Khané ghelsún,
hem sejadélery' gutur-
fun dé ; onga sherbett
akchesy' virálim, hem
kufuringhiz dahy' virá-
lim.

Var oglan, shu' Che-
lebíleré hizmét aîle ;
bakshish allursin.

Nóla, Sultanum.

*It can't be ; because I
have none about me, un-
less you'll take small Mo-
ney.*

*Let it be small Mo-
ney, so it be good.*

*But what a Trouble
'twill be to tell the Mo-
ney now.*

*I'll tell it in a trice,
only put it on the board.*

*No, bold ; if you have
a Lad, let him come with
us to the 'Khan, and car-
ry the Carpets ; we'll give
him some Money to drink,
and the rest that's due to
you.*

*Go Boy, wait on these
Gentlemen ; you'll have
a Gratuity.*

I go, Sir ; or yes, Sir.

Uchiny' Mukelamy.

The Third Dialogue.

SAbahinghiz hair olá
Sultanin.

Kullungnuz elling u-
per.

Ne habér?

Dirlerké disherdé
ghemilér vardur.

Ne Bairac altindé?

Belly deghíl ; nayett
Ing'íz fikerideriz.

Cauch dur?

Kimisé alté dir ; ki-
misé-yeddy' dir.

Baziryan ghemiler-
mydúr, yoké genk ghe-
miler mydúr?

Uchy genk ghemiler
dúr ; kalany bazirgan
ghemiler dur.

Nige bilurfin?

Direking bashiné fian-
dradán.

Buyuc direc bashiné
bairak varmy?

Yók, nayett bol yel-
landilly vardur.

Nécadar úzac dur?

Iptedé gurdugum za-
mán igrímy bir mil ha-
dár úzac idiler ; lakin

Good Morrow Sir.

Your Servant (literal-
ly your Slave kisses your
Hand.)

What News?

They say that there are
Ships abroad.

Under what Ensign?
(or Colours).

'Tis uncertain, but we
suppose English.

How many are there?

Some say six, others
seven?

Are they Merchant
Ships, or Men of War?

There are three Ships of
War, the rest are Mer-
chant Ships.

How do you know?

By the Pendants at
Topmast Head.

Is there a Flag at Main
Topmast Head?

No, but there's a broad
Pendant.

How far off are they?

When I first saw them,
they were about seven
Leagues (or twenty one
Mundy

shimdy genk ghemyler
kolladan dishare demiry
brakmish; ve baziryan
ghemiler Ing'liz bairac
ile comsalicde icheru
ghiriurler.

Cauch Cantar ghettu-
rur?

Bir on bing Cantar
dur; obirry okadar
buyuc deghil dur; hem
uchingy' besh bingdan
ziyade yok.

Buyucu niche top che-
ker?

Kirk anjac.

Cauch Adamisy var?

Yuz anjac.

Reis olan kim dur bi-
lermyun?

Haier.

Inghilterradan cauch
gyun chicaly'?

Kirk sekiz gyun dur.

Tez gheldiler.

Gherchec; yaliniz
ghemy चाहिगा oilé tez
ghelmez.

Eyú rusgar oldug
hy'zaman oilé dur; yuk-
sec direc, yaúz ghemy,
eyú yaglanmish; hem
eyugy' bilur Calajúz.

*Miles) off: But now the
Men of War are at an
Anchor without the Castle;
and the Merchant Ships
are coming into the Bay
with English Colours.*

*What Burthen are
there?*

*One is about 500 Tuns,
(or 10000 Kintals) the
other not quite so large;
and the third is but 250.*

*How many Guns doth
the biggest carry?*

About forty.

*How many Men hath
she?*

Nigh an hundred.

*Do you know who is
Captain?*

No.

*How many Days do
the Ships wait from Eng-
land?*

Forty eight.

'Tis a quick Passage.

*True; a single Ship
seldom runs it in less time.*

*This 'tis to have a fair
Wind, taunt Masts, a
Ship not crank, well ca-
reen'd, and a skilful Ma-
ster.*

Dortingy' Lacridy'.

HOh bulduc; ak-shaminghiz hair
olsún Sultánim.

Okibettinghiz hair
olá Sultánim.

Alláh razy' olsún Sul-
tánim. Ghemiy'e var-
dinghizmy?

Belly, or Evett, or
Nóla.

Kerem ilé ne ghettu-
rurler?

1 'Tchohá, 2 Culché
curshún, 3 Cantár cur-
shún, ve 4 cól curshún,
5 Súlaghén, ve 6 Stu-
betch, 7 Calay, 8 Cara-
tell, 9 Bibér, 10 Zengi-
fil, 11 Tenacá, 12 Chók
bacam, 13 Chelic, 14 Ker-
mels, 15 Seviglia grush,
16 Arslany' yá Esledde-
grush, 17 Sa-at, 18 Dul-
bin, 19 Gyolluk, 20
Tabanjá; ve turlu tur-
lu falan shei.

Nezamán bošhadir-
ler matálerý?

Bir iky gyunde bash-
larlerké yáziderum.

Ghelduclerí zamán
iptedá né olajak dur?

The fourth Dialogue.

Well met, a good
Evening to you,
Sir.

May your End be hap-
py, Sir.

Sir, I thank you. Have
you been aboard Ship?

Yes.

Pray what do they
bring?

1 Cloth, 2 Lead in
Pigs, 3 Slabs, and 4
Bars, 5 Red Lead, and
6 White, 7 Tyn, 8 Brass
Wire, 9 Pepper, 10 Gin-
ger, 11 Latten Plates, 12
Brazilletto, 13 Steel, 14
Cochineale, 15 weighty
Money, 16 Lyon Dollars,
17 Watches, 18 Prospe-
ctives, 19 Spectacles,
20 Firelocks, with divers
other things.

When do the Ships un-
lade?

I suppose they'll begin
in a Day or two.

What's the first thing
to be done on their Arri-
val?

Espab

Espab caradé ghet-turduclerizamán Gum-rucgyning kitábindé ghetchirmec.

Né zamán olajak dur-bu ?

Gumrucdan espabing caldirajak zamán.

Espablery' nige gyoz iderler ?

'Tchoháning Canavally' sucubdé, pastav-lery' saiyarler ; Bibér Chuval shishilendiler ; ve sanduclery' cherar-ler. Ela icherú olan gheyegék espab ; ve un-giláin Seppet, hem sanducler sahabissenden atch tirerler.

Doáler, or Hosh gi-calinghiz.

The Goods being land-ed, you must make an Entry of them in the Cu-stomer's Books.

When is this to be done ?

When you are about to take up your Goods out of the Custom-house.

How do they examine the Goods ?

(Of Bales) of Cloth, they rip the Canvas, and count the Pieces ; Pepper in Sacks, they spit ; and Chests they break open, unless they contain wear-ing Apparel, and such Chests, Trunks or Boxes are unlock'd by the Owners.

Adieu.

Beshingy' Tokélmát.

The fifth Dialogue.

INghilterradán né eyú haberinghiz vardur?

Padishá Divániny' ilé eyúgy birlic vardur lshideriz.

Bu ghemilerde nening vardur, Bazirgan?

'Tchohá, Carshún, ve Calai; iákin 'Tchohadé iky deng, hem Calaidé úch varúl zararlıdur; imdy omarumke rayett idersin Aga.

Hosh, zarary gururum; ol on 'Tchohanning egilden altésy yázivir; ve ol uch varúl Calai iky buchuk yázivér.

What good News have you from England?

We hear that the King and Parliament agree very well.

What have you by these Ships, Merchants?

Cloth, Lead and Tyn; but two Bales of the Cloth, and three Barrels of Tyn are damaged; wherefore I hope your Worship will be favourable.

Well, I see the Damage; for those ten Cloths write six, and two and a half for those three Barrels.

Hicayaty Esopós.

Esop's Fables.

Hicayá, ya Kisse. - A Fable, or Story.

BIr dúl avretting bir taughy varidy, ve ol taúk hergynn bir yumurte yumurtlardy; gyundé iky kerre yem Virmeghé bashlady', taúk dur semizdy, hích yumurté yumurtlamáz oldy,

A Widow Woman had a Hen, which laid her every Day an Egg; on a Day she began to feed her twice, the Hen grew fat, and never laid any more.

Bu angá Misaldirke.

This is the Moral of it.

Aze kenéat etmayub iky isterken, birde bulamáz. Az temá, chók ziyán.

Who is not satisfy'd with a little, desiring two, obtains not one. A little Covetousness (procures) much Damage, or Loss.

Zurub Emsal.

Proverbs.

1. **A** Talerdan kalme súz dur, ba gyún ky yumurté yarínky taúkdan yec dur.

2. Azy bilmeín choghy hích bilmez.

1. **T**IS an old Saying, that an Egg to Day is better than a Hen to Morrow.

2. He who knows not a little, will never know much.

F 4

3. A

3. Ar ulúr ady' kalúr ;
at ulúr meidány kalur.

4. Oglan aglamaingé
memé virmezler.

5. Adgayú oınamáz.

6. Ojúz etting chur-
basy' tatlız olur.

7. Ish ishy gyusterer.

8. Esky dost dushman
olmáz.

9. Eshec maimunler
arasında né ishler ?

10. Almalı agadgdán
airak dushmez.

11. Eyú kilich yara-
máz demirdan olmáz.

12. Adamdan Adamé
fark var.

13. Esky Dost, esky
hamám.

14. Eyú gyúny gür-
meyen, kem gyúny Ba-
iram sanúr.

15. El elly yúr, iky
el yúzy yur.

16. Eshec dagde ulúr,
zarary evvé ghelúr.

3. When a Man dies,
his Name remains ; when
a Horse dies, the Racing-
Place remains.

4. Till the Child cries,
they will not give it suck.

5. A hungry Bear will
not play.

6. The Broath of cheap
Flesh is tasteless.

7. One Bargain begets
another.

8. An old Friend will
not be an Enemy.

9. An Afs amongst
Monkeys, what Work will
they make ?

10. An Apple falls not
far from the Tree.

11. Bad Iron will not
make a good Sword.

12. There's Difference
between Man and Man.

13. An old Friend and
an old Bagno.

14. He who never sees
a good Day, takes a bad
one for a Festival, or ho-
ly Day.

15. One Hand washeth
the other, and both the
Face.

16. The Afs dies on the
Hill, but the Loss comes
home.

17. Auf-

Zurub Emsal.

17. Anıneyé bakán
kendy gurúr.

18. Eyúlke eyúlic,
kemlíke kemlik bulu-
núr.

19. Ulmısh Arslanıng
sakalını yólarlın.

20. Burun yúzdán
dushmez.

21. Buyúc bashın,
buyúc agrıfı olúr.

22. Bakshısh atting
dışhine bakılmaz.

23. Balúk bashdán
kokar.

24. Buggyun bizé, ya-
rıń fızé.

25. Bir ók ilé iky
kush orulmaz.

26. Tez viren, iky
kerré virir.

27. Chók virén gyun-
gulsız virer; az virén
jandan virir.

28. Hyssabsız ne sa-
kaling var kyuse?

29. Hastayé dushe-
ghimiy forarlın?

Proverbs.

73

17. He who looks in a
Looking-Glass, sees him-
self.

18. A Man meets with
Good for Good, and Evil
for Evil.

19. You may pluck the
Beard of a dead Lyon.

20. The Nose drops
not from the Face.

21. The Pain of a
great Head is great.

22. No Body looks a
Gift-Horse in the Mouth.

23. A Fish stinks from
the Head.

24. To Day for us, to
Morrow for you.

25. Two Birds are not
to be shot with one Arrow.

26. He who gives
soon, gives twice.

27. He who giveth
much, gives not cordially;
who giveth little, doth it
from his Soul.

28. What makes your
Beard so thin without an
Account, (or Reckoning.)
Which if large, is enough
to make a Turk pluck up
his Beard by the Roots.

29. Do you ask my
Bed for the sick (Man?)

30. Kir-

74 Zurub Emsal.

30. 'Kırsız 'kırfsız
yoldash dur.

31. Dostum agladır,
dushman guldurur.

32. Dost ileyi ich,
alish virish aileme.

33. Dostler arafinde
teklif yok dur.

34. Delluyé her gyun
Bairam.

35. Sevening kulijuz,
sevmeining Sultany.

36. Sûz sũileméc avretlering dúr,
ishleméc Arlering dur.

37. Sákale gyulen,
yuzé gyuler.

38. Sung pishmanlik
faide virmez.

39. Agency Nalbend
Gehnd Esheekinde ugrenur.

40. Gherib kushang
ynvasyn tangry yapar.

41. Fakiring ogly
olmakdan Duvletluning
kully olmak yec dir.

Praverbs.

30. One Rogue, or
Robber, is Companion for
another.

31. My Friend mourns,
and my Enemy laughs.

32. Drink with a
Friend, but don't deal
with him (in Buying and
Selling.)

33. Among Friends
there's no Ceremony.

34. Every Day is bo-
ly Day to a mad Man.

35. He who is Lord
over them that love him
not, is the Slave of such
as do.

36. 'Tis Womens Bu-
siness to talk, Mens to
act.

37. He that laughs at
your Beard, laughs at, or
to your Face.

38. Repentance profiteth
not when the Matter is at
an End.

39. The Persian learns
to be a Farrier by the Jew's
Ass.

40. God makes the
Nest of a Bird that's a
Stranger.

41. It's better to be
the Slave of the Rich, than
Son of the poor Man.

42. Kapu

42. Kapú ke pec ka-
pade Allahé ismarla.

42. Bid adieu to a
Door that's close shut.

The Spaniards give this a different Turn, in
these Words:

Alla puerta cerrada buelve el Diablo. *A very
modest Devil indeed, or else one of a great deal of
Punto.*

43. Ghishy sevme-
dugby sheidán faidé
ghelúr.

43. We often are pro-
fited by what we despise.

44. Gyuz gurmaingé
gyung-ul kalanúr.

44. So long as the
Eye sees not, the Heart's
secret.

45. Gyuzdan airac
olán, gyunguldán da-
hy' airac olur.

45. He who is far out
of Sight, is farther out
of Mind.

46. Gyunguldán gy-
ungulé yól var dur.

46. There's a Path
from Heart to Heart.

47. Gyungúl kimy
seversé guzel ó dur.

47. He is handsome
who is beloved.

48. Gurunen cuýé,
kolaghiz ne lazím?

48. Having shewn our
selves, or been seen at the
Bath, what need have we
of Ears, (that is, of o-
thers Ears.)

49. Gumlec costan-
dán yakín dur.

49. The Shirt is nearer
than the Under-vest or
Cassock.

50. Múnasib yoldash
yoldé binlt yerinde dur.

50. Comes fatundus
in via pro vehiculo est.

51. Virefy sherab i-
chen, iky kerré serhosh
olúr.

51. He who drinks
Wine free-cost, will be
twice drunk.

52. Yá Deyy ulé, yá
Deyigy' Dimishler.

52. The Camel dy'd,
and they said 'twas the
Camel-Driver.

53. Yá

76 *Kelimât Turkché.*

Turkish Words.

53. Yázıgı ken-
duyê kem yazmáz.

53. The Scrivener
writes not badly for him-
self.

Kelimât Turkché.

Turkish Words.

Bab el Alif.

The Chapter Alif.

Abé, a Grand-Fa-
ther.

Abdest, the washing be-
fore Prayers.

Abkesh, he who distri-
butes the Water to such
as are going to Pray-
ers.

Ibric, a Coffee-Pot.

Ibershu, stitching Silk.

Iblis, the Devil.

Ip, a Rope, or Halter.

Iplic, Thread, Mohair-
Tarn.

Epsen olmak, to be si-
lent.

At, a Horse.

Et, Flesh.

It, a Dog.

Ata, a Father.

Atesh, Fire.

Etmec, Bread.

Itmec, to do.

Atmak, to dart or throw.

Etmecgy, a Baker.

Ejámy Sherif, may these
Days be happy.

Adg, hungry.

Adglik, Hunger.

Agy, bitter.

Egel, the Hour of Death.

Icheru, in, as within.

Ichinde, Doors.

Achik, open.

Achmak, to open.

Ichmec, to drink.

Ad, a Name.

Adam, a Man.

Adé, an Island.

Ar, & } Masculine, a
Arkek, } Male, also a
Batchelor.

Arpa, Barly.

Artik, more.

Iralamak, to sing.

Erimec, to melt.

Erish, a Span.

Ard, behind.

Arz, an Affidavit.

Arzú, Desire.

Arslan,

Alif.

Arslan, a Lion.
 Arslun, a Pike, or Measure about 2 of a Tard Brittiſh.
 Irgad, a Day Labourer.
 Arké, the Back.
 Ermec, to reach unto.
 Aru, a Bee.
 Ary, clean.
 Aridigy, a Cleanser.
 Az, a little.
 Azap, a Miner.
 Azarlamak, to chide.
 Azed, a Freeman.
 Ezan, the calling to Prayers from the Steeple.
 Eſirghemec, to pity.
 Eſter, the lining of a Garment.
 Iſtemec, to be willing to do, or to have.
 Iſtec, Deſire.
 Iſtanböl, Conſtantinople.
 Eſkemly, a Chair or Stool.
 Eſky, old.
 Eſkyhyſar, Laodicea.
 Eſkingy, a Volunteer.
 Eſcraky (one) illuminated.
 Iſm, or } a Name.
 Biſm, }
 Iſmarlamak, to recommend, or bid Adieu.
 Aſmak, to hang by the Neck.

Alif.

Iſh, Buſineſs.
 Iſhitmec, to bear.
 Iſhiſhlemec, to do Buſineſs.
 Iſhemec, to piſs.
 Aſhagá, Down.
 Eſhéc, an Aſs.
 Aſhgy, a Cook.
 Eſſedde, a Lyon.
 Eſſir, a Slave.
 Iſſirmec, to bite.
 Eſſy, Gain.
 Iſſy, and } Cold.
 Iſſijac, }
 Ag, or } a Net.
 Aghy, }
 Aga, the Chief Man in any Poſt or Office.
 Agadg, a Tree.
 Aglamak, to lament, or weep.
 Agry, Pain.
 Agrimak, to ake.
 Aghiz, the Mouth.
 Eſſendy, a Pariſh-Prieſt, or Profeſſor of the Pen, or of the Law.
 Ak, white.
 Ak hyſar, Thyatira.
 Ikindy, Afternoon.
 Ikindy Namaz, the third Prayer, about 2 Hours before Sun-ſet.
 Akingy, a Volunteer in the Army.

Akché

Alif.

Akché, a small Silver Piece of uncertain Value; reckon'd 80, 100, 120, or 200 to the Dollar; also used in general for Money.
 Aklik, Whiteness.
 Aksham, the Evening.
 Aksham namaz, the 4th Prayer at Sunset.
 Ic, a Spinning-Wheel, or Spindle.
 Ikerigy, a Spinner.
 Icamat, the Posture of standing at Prayers.
 Agher, if.
 Eche, less.
 Eclimec, to lessen.
 Egsirmec, to sneeze.
 Eglemec, to loiter.
 Egmeç, to stoop, or bend ones self.
 Egmeç, to sow Corn, &c.
 Icné, a Needle.
 Eghih, Sower.
 Eghyn, Seed of Flowers, &c.
 El, a Hand.
 Elec, a Sieve.
 Allách, a Cotton-beater.
 Allah, God.
 Allah Ek'ber, God is great.
 Allah kerem, God is gracious.

AIN.

Alhemdulillah, praised be God.
 Alai, a Squadron of Soldiers, (or a publick Entrance of some great Person into a Town or City.)
 Alai Beg, a Colonel or Brigadeer.
 Allah shahir, Philadelphia.
 Ale, under.
 Alton, Gold.
 Aldamak, to cheat.
 Alcheclamak, to despise, to vilify.
 Elchy, an Ambassador, Resident, or Agent.
 Alkish ailemec, to give a Blessing.
 Ilky yaz, the Spring.
 Alma, an Apple.
 Illic, Silk Loops.
 Aly komak, to stop one.
 Amry, the Will or Command of any one.
 Amr'allahung, the Will of God (be done.)
 Emir, a green Head, or one of the Race of Mahomet the Prophet.
 Imam, a Parish-Priest.
 Emmek, to suck.
 Emizghenmec, to suck.
 Inanmak,

Alif

Isanmak, to believe.
 Inticam, Revenge.
 Andazé, a Measure about $\frac{1}{2}$ part shorter than the Arshun.
 Injú, a Pearl.
 Injuly, embroidered, or set with Pearl.
 Ingé, 2 subtle, fine.
 Anghiz, 3 small.
 Ingitmec, to vex or disturb.
 Angilein, 2 like.
 Anongghiby, 3 him.
 Angsé, the Roll of the Neck.
 Insan, a Man.
 Insha-Allah, if God will.
 Ankché, the Heel.
 Anglamak, to understand.
 Inysh, a Descent, (down Hill.)
 An, a, or Ol, He or that.
 Upmec, to kiss.
 Ev, a House.
 Evlu, a marry'd Man.
 Av, Sport, or Game.
 Avret, a Woman.
 Avgy, a Sportsman.
 Evel, before, (not after.)
 Evel bahár, the Spring.
 Eyelky, the first.

Alif

Aut, Grass.
 Autaghy gyun, the other Day.
 Autanmak, to be ashamed.
 Autlamak, to grace.
 Autlac, Pasture.
 Autrac, a disbanded stipendiary Soldier.
 Auturmak, to sit down.
 Uch Talac, the third sort of Divorce, when the Husband can't take his Wife again; unless he is content to see another first lie with her. Whence Uch Talac is an Abomination, or a thing not to be so much as mention'd.
 Uchmak, to fly (as a Bird.)
 Au'kshamak, to stroke softly.
 Anjúz, cheap.
 Aujac, a Family, or Order of Men.
 Aud, a Fire.
 Audá, a Chamber.
 Audemec, to pay (Admney.)
 Audun, (Fire) Wood.
 Anrta, or 2 the middle.
 Aurtasy, 3 the middle.
 Aurtmec, to cover.
 Urmak,

So Kelimâ Türkî.

Turkish Words.

Alif.

Urmak, or } to strike.
 Vurmak, }
 Aurman, a Wood.
 Urmec, or } to bark.
 Urcmec, }
 Aurudg, a Fast.
 Auritmak, to cleanse.
 Aurydurmak, to stand
 up.
 Uzac, far off.
 Uzté, according to, upon.
 Uzum, Grapes.
 Uzum kuru, Raisins.
 Ust, or } upon, over.
 Ustun, }
 Anglac, a Kid.
 Anglan, a Boy.
 Anglu, a Son.
 Augúz, a Bull.
 U fak, small, little.
 Ufurmek, to blow with
 the Mouth.
 Ank, an Arrow.
 Auky Aná, a Step-Mother.
 Auky Kyz, a Step-Daugh-
 ter.
 Aukumak, to read.
 Auca, an Oke, or 21 1/2
 Averdupoize.
 Aucmec, to praise.
 Ugretmec, to teach.
 Ugrenmec, to learn.
 Augrilamak, to steal.
 Aucsurmec, to cough.
 Eulad Rasul, an Emir.

Alif.

Aulac, a Horse-Post, or
 an Express.
 Ulhec, a Measure of
 Grain.
 Ulchu, a Measure.
 Ulchmec, to measure
 (Cloth, &c.)
 Aulkadar, } so far, so
 Okadar, } very.
 Aulker, the Pleiades.
 Aulmak, to be.
 Aulu, great.
 Aulu barmak, the Thumb.
 Ulumec, to bowl.
 Ulmec, to die.
 Uly, dead.
 Ulum, Death.
 Aumak, or } to
 Aumid ailemec, } Shoppe.
 U'n, Meale, or Flower.
 Aunutkin, forgetful.
 Aunutmak, to forget.
 Auvé, a Plain, or Cham-
 paign.
 Auvmak, to rub with the
 Hands.
 Ay, a Month, or the
 Moon.
 Ailemec, to do.
 Aitmec, to say.
 Ayat, a Foot.
 Ayac yóly, a Foot-Path.
 Ayú, a Bear.
 Eyu, Good.
 Auyanmak, to awake.
 Auir-

Alif.

Auirmak, *to separate.*
 Auile, *Noon.*
 Auile namaz, *the second*
Prayer at Noon.
 Auiné, *a Looking-Glass.*
 Auinamak, *to sport or play.*
 Anyucu, *Sleep.*
 Anyumak, *to sleep.*

Bab el Ba.

BAbá, *a Father.*
 Babuch, or *a Shoe or*
 Papuch, *Slipper.*
 Batman, *an imaginary*
Weight of 16 l. $\frac{1}{2}$ A-
verdupois.
 Bahaly, *dear, (not cheap.)*
 Bahasy, *the Price (of any*
thing.)
 Baret ghege, *the Night*
of Privilege, (granted
to Mahomet to kill the
Christians.)
 Bardac, *an earthen Jugg*
or Pitcher.
 Barmak, *a Finger.*
 Bez, *Linnen.*
 Bazar, *a Bargain; also*
a Market.
 Bazirgan, *a Merchant.*
 Beslemec, *to maintain,*
or nourish.

Ba.

Bash, *the Head.*
 Bash pertav, *superfine*
Mohair-Tarn.
 Bashy, *the chief Man in*
any Office.
 Bashká, *different.*
 Bassmak, *to stamp or*
print.
 Bag, *a Vineyard.*
 Baglamak, *to tie.*
 Bakál, *an earthen Pitcher.*
 Bakché, *an Orchard.*
 Bakshish, *a Present.*
 Bakmak, *to look.*
 Bakir, *Brass.*
 Beg, *a Lord.*
 Bey, *a Lord.*
 Beglerbég, *an Arch-*
Duke.
 Beghenmec, *to delight*
in.
 Bal, *Bees-Wax.*
 Bal mummy, *a Wax-Can-*
dle, or Sealing-Wax.
 Baltá, *a Hatchet.*
 Belly, *yes.*
 Belly deghil, *yes, no, I*
e. 'tis uncertain.
 Balúk, *a Fish.*
 Balúky, *a Fisherman.*
 Ben, *I.*
 Bengilein, *like me.*
 Bayrac, *an Ensign or Flag.*
 Bayraktar, *an Ensign-*
bearer.

G

Bay-

82 Kelime Türkçe.

Turkish Words.

Ba.

Bayram, a Festival; of which there be two; the first begins when Ramazan ends; and answers to our Easter after Lent: The second they call the Chuckuk, or Corban Bayram, which begins 70 Days after the former, and holds 3 Days.

Baykush, an Owl.

Baylamak, to swoon.

Baylo, the Title given the Venetian Ambassador, or Resident.

Baylus, a Consul.

Beyny, Brains.

Beyaz, white.

Bye, a Louse.

Bytly, lousy.

Bytmec, to grow (as Hair.)

Bichak, a Knife.

Bichmec, to reap.

Bir az, a little.

Blzebany, a Mute.

Bis'millah, in the Name of God.

Bishmec, to dress Meat.

Bilec, an Ornament.

Bilmec, to know.

Bilmé, Knowledge.

Binmec, to ride.

By-ic, Whiskers.

Ba.

Bré, out, be gone.

Bojac, a Corner.

Bordg, a Debt.

Bordg-lu, a Debtor.

Boz, Snow.

Boz Dag, Mount Tmolus, or the snowy Mountain.

Bozaghy, a Calf.

Bozmak, to spoil.

Bostan, a Garden.

Bostangy, a Gardener.

Bogaz, the Throat.

Bogazlamak, to cut a Throat.

Bokmak, to throttle.

Bok, a Sir-Reverence.

Bokgy, a Gold-finder.

Ból, broad.

Boluk, Breadth.

Bu, this.

Buchuk, the half.

Burun, the Nose, or a Burnu, Cape-Land.

Bugaly, Calico.

Bugún, thick.

Bukhúz, a Perfume.

Bu gyun, to Day.

Bu gun, to Day.

Bulaiky, I wish that.

Bulbul, a Nightingale.

Bulmec, to part, or share.

Bulmak, to find.

Bulút, a Cloud.

Bu-

Ba.

Balae, a Company of Soldiers.

Bu-y, Stature.

Buyurmak, to command.

Buyun, the Neck.

Bab el Pa.

PApas, a Greek Priest.

Pacha, Feet (of small Beasts.)

Pader, a Father.

Padisháh, an Emperor.

Para, a Silver Piece of uncertain Value, formerly counted 40 to the Dollar.

Perde, a Curtain.

Perindg, Rice.

Pery, a Friend, Hobgoblin.

Pas, Rust.

Pastáv, a Piece (of Cloth,) &c.

Pashá, a Governour of a Province.

Pashalik, a Pasha's Province.

Peshkesh, a Present.

Pashmalyk, Shoe-Money, or the Dower of the Sultana.

Pa.

Pestermal, a Towel used at the Bagno.

Pestermá, Camel's Flesh.

Pessiwink, a Pimp.

Pak, clean.

Pek, very.

Peklik, Hardness.

Panbúk, Cotton.

Panbúk iplic, Cotton-Tarn.

Posu, a biding-Place.

Pilav, boil'd Rice.

Peyner, Cheese.

Peygamber, a Prophet.

Peir, a Page of the Grand Signore's.

Bab el Ta.

TAb'lalem, a Kettle-Drum.

Tahtá, a Board, or Plank.

Tahtá kula, a Pillory.

Taharett, the Purification with Water, or in Want thereof with Sand, &c. after eating Naure.

Taraky, Encrease of Pay.

Tarpuh, a Woman's Head-Dress.

Ters-hana, an Arsenal.

Ta.

Terf-hana Kaihya, the
Vice-Admiral.

Terf-hana Eminy, Stew-
ard of the Arsenal.

Terlic, a Leather-Sock.

Tery-yag, Butter.

Tez, quickly, presently.

Táz, the Mode, or Fa-
shion.

Tazy, a Grey-hound.

Teskeré, a Receipt, or
Certificate.

Tellimât, the saluting of
the Angels, by looking
over the Shoulders at
Prayers.

Teshahud, the Repetition
used in their Prayers.

Testik, Goat's Hair.

Teké, a Monastery.

Tickrar, again.

Taâzar, ones Destiny.

Talal, a Crier.

Talac, Divorce; also one
who rubs those that go
into the Bagno.

Talibulilmî, a Philoso-
pher.

Tamam, fully, just so
much.

Temgid Namaz, the
first Prayer, 2 Hours
before Day.

Timar spahy, a Troo-
per that holds as a Ti-
mariot.

Ta.

Timar-hana, an Hospi-
tal, or Mad-house.

Timariot, a Baron, who
holds his Lands by
Knight's Service.

Temizûk, a Lease or Bill.

Temin, the $\frac{1}{5}$ part of a
Dollar.

Tangry, God.

Taifé, a Society or Gang.

Tinghir, the $\frac{1}{2}$ part of a
Dollar.

Tavé, a Frying-Pan.

Ta-uk, a Hen.

Trash-itmec, to shave.

Tóp, a Cannon.

Topgy, a Gunner.

Topúz, a Truncheon with
a great round Knob at
one End.

Tugh, the Horse Tail, born
before the Vizier, and
other great Officers of
State, as our White
Staves.

Tujar, a Merchant.

Tujaret, Traffick.

Turá, the Royal Signa-
ture, or Great-Seal.

Turaly, Money stamp
with the Turá.

Turbéh, a Room built
for the Coffins of a
Grand Signior, his
Sultana's, and Cbil-
dren. Tur-

Ta.

Torgyman, an Interpreter
Turnac, a Crane (Bird.)
Túz, Dust, or Salt.
Tugruc, Spittle.

Bab el Gim.

GEbigy, an Armourer.
Gebelu, a Lord's or Baronet's Servant sent to the Wars.
Gehan, the World.
Gehanem, Hell.
Gehúd, or $\frac{1}{2}$ a Few.
Yakhúd, $\frac{1}{2}$ a Few.
Gerít, a short Dart, or Javelin.
Gariyé, a She-Slave.
Gizmé, a Pair of Boots.
Jáme, a Church, or Mosque.
Ján, the Soul.
Genk, War.
Gevab, an Answer.
Juz'khunler, Readers of the Alcoran.
Jugé, a Dwarf.
Jumé gyun, Friday.
Jumlé, all.
Junub, polluted.
Janully, a Volunteer.
Gyn, a Hobgoblin.
Gydy, Lance-Men.
(Soldiers.)

Bab el Chim.

CHery, a Soldier.
Chezmé, a Fountain.
Chesut, a Few, (by way of Reproach so called.)
Chakál, a kind of Bastard Fox.
Chekishmec, to scold or quarrel.
Chakmá, a plaister'd Partition.
Cheleby, a Gentleman.
Chamúr, Dirt.
Chaghirmak, to call.
Checmec, to pull or draw.
Chevré, round, (about.)
Chey, Tea.
Chibúk, the wooden Stem of a Tobacco-Pipe.
Chirghin, ugly.
Chirag, a Lamp.
Chichec, a Flower.
Chift, a Pair (of any thing.)
Chille, Steel.
Chimber, a Hoy.
Chozmec, to unbind, untie.
Chók, much.
Cho'khá, Woollen Cloth.
Chuban, a Shepherd.
Churbé, Broath.
G 3 Churmé,

Chim.Churmé, *a Galley-Slave.*Churuc, *Rotten.*Chúl, *a Felt, (Horse-Cloth.)*Chuval, *a Sack.***Bab el Haw.****H** Eh or Hep, *all.*Haget, *need.*Hagerá, *a Stone Warehouse.*Hadge, *a Pilgrim.*Haram, *an Abomination.*Harem, *the Women's Apartment.*Harf, *a Letter of the Alphabet.*Haz oda, *the Presence-Chamber.*Haz oda bashy, *Lord Chamberlain.*Hazna, *Treasure.*Haznadar, *Lord Treasurer of the Household.*Hazır, *ready.*Hazırlanmak, *to make or get ready.*Hazırız, *one who gets the whole Alcoran by Heart.*Hafakı, *Royal.*Hafakı Sultana, *the Empress, or she that first***Haw.**hears *a Son to the Grand Signore.*Hakká, *God.*Hakná, *a Glisty.*Halvá, *a liquid kind of Confection.*Hamál, *a Porter (that carries Burdens.)*Haman, *(have) Pity.*Hanjar, *a short Dagger.*Havá, *the Air.*Haykirmak, *to bowl.*Hai! Hai! *Alas! Alas!*Haidé, *be gone.*Haikym, *a Physician.*Hayvan, *an Animal, or Beast.*Hyssar, *a Castle.***Bab el 'Khe.****K** Haber, *News.*'Khatib, *the Notary that writes down the Judge's Sentence.*'Kharach, *Poll-Money.*'Kherdg, *Expences.*'Khirliz, *a Robber or Thief.*'Khidmet, *Service.*'Khidmetcar, *? a Ser-*'Khizmetcar, *? want.**Khaftá,*

'Khe

- 'Khafta, sick.
'Khaftalik, Sickness.
'Khala-ik, a Sbe-Slave.
'Khemir, Dough.
'Khan, a Prince; also a great Square built round, (somewhat like the Royal-Exchange.)
'Khair, good, well.
'Kkayer, No.
Khi-yar, a Cucumber.
'Khoget, a Recognizance, or Note under ones Hand.
'Khogia, a Tutor, or School-Master.
'Khurlamak, to despise.
'Khurus, a (Dunghill) Cock.
'Khushnud olmak, to be contented, or pleased.
'Khuday, God.

Bab ed Dal.

- D**itremec, to trem-
ble.
Dede, a Grand-Father.
Der, strait or narrow.
Dery, the Skin.
Derry, a Valley.
Dery yuzmec, to flay.
Diry, alive.
Dirilik, Life.

Dal

- Dirilmec, to live.
Direc, a Ship's Mast.
Dirsec, an Elbow.
Dervish, a Capuchin, or Renouncer of the World.
Desty, a Jar with two Handles.
Dish, a Tooth.
Dishy, Female.
Dag, a Hill, or Mountain.
Deghermen, a Wind-Mill.
Deghil, not.
Dicmec, to set or plant.
Delic, a Hole.
Dil, the Tongue.
Dilliz, A Mute.
Delly, mad, or a mad Man.
Delurmec, to play the Mad-man.
Delmec, to bore a (Hole.)
Dilemec, to desire, or wish for.
Dilenmec, to beg.
Deloman, a Vast or Cassock.
Dilcu, a Fox.
Demir, Iron.
Demirgy, a Smith, or Iron-monger.
Dimec, to say.
Dan, from.
Din, Faith.

G 4

Dinliz,

Dal.

Dinsiz, faithless.
 Danishmend, a learned Person.
 Deng, a Bale of Goods.
 Denghiz, the Sea.
 Devé, a Camel.
 Devshyrméh, a Collection (of Christian Children to make Janisaries of.)
 Devshirmec, to gather.
 Divit, a Standish, or Inkborn.
 Deidic, Housing (for a Horse.)
 De-y'n, a Creditor.
 Doä, Prayers.
 Doä ku-iler, Priests that pray for the dead.
 Doäler, farewell, adieu.
 Dogru, upright, honest.
 Dost, a Friend.
 Dostlik, Friendship.
 Dokumak, to weave.
 Dolab, a Cupboard.
 Donluk, the Lining of a Garment.
 Durtmec, to prick.
 Durmec, to fold up.
 Dury', pure, clear.
 Dushec, a Bed.
 Dushman, an Enemy.
 Dushmec, to fall.
 Dushud, Abortion, or Miscarriage.

Dal.

Dukigy, a Pounder (of Cannon, &c.)
 Dugmé, Buttons.
 Dugün, a Wedding.
 Ducmec, to beat, smite.
 Dunmec, to turn about.
 Duyun, Smoke.
 Diryá, the Sea.

Bab er Ra.

RAzy olmak, to be contented with, or pleased.
 Refül, a Prophet.
 Rafizzé, an Heretick.
 Ramazan, Lent, or a Feast of a Moon, or Month.
 Reys, a Chief, or Captain.
 Ringid, Trouble, Vexation.
 Raihy'a, a conquer'd Vassal, or Subject; as the Greeks, Jews, &c.
 Reis Effendy, Chief of the Writers, or Bookmen.
 Rúp, a Quarter-part.
 Ruzgar, the Wind, a Gale.

Ruspé,

Ra.

Raspé, *new mill'd Money.*

Rushmé, *a Chain of Silver, to put over a Horse's Nose, for Ornament.*

Bab ez Za.

ZAbún, *Soap.*

Zahír, *indeed, truly.*

Zahmett, *Trouble.*

Zeráty, *a Sodomite.*

Zerdavau, *a Martin (s Furr.)*

Zagar, *a Spaniel.*

Zarar, *Damage (of Goods.)*

Zaklan, *a kind of Tyger.*

Zacat, *Encrease, or the Duty of giving Alms.*

Zengif, *the Facings of a Vest.*

Zingifil, *Ginger.*

Zaitún, *an Olive.*

Za-im, *a Baronet.*

Ziyadé, *too much.*

Ziyan, *Loss.*

Bab es Sin.

SEbeb, *the Cause or Reason of; also an Exchequer Note, so called, because it begins with that Word.*

Sepet, *a Wicker, like a Hamper, lined, and cover'd with Leather.*

Siper, *a Target.*

Serdar, *the Chief, or Colonel of the Janisaries in his District.*

Serasker, *a General.*

Serai, *a Palace, or Seraglio.*

Sarija, *a Musketeer, or Dragoon.*

Ser'khoth, *drunk.*

Serai Kaihyasy, *Lord Steward of the Household.*

Sach, *Hair (of the Head, &c.)*

Segedet, *bowing to the Earth at Prayers.*

Safá, *a Stage of Boards, raised about 8 Inches from the Floor.*

Saká, *a Water-Carrier.*

Sakiz, *Masticb; and also the Island Scio.*

Salem, *a Salvation.*

Salem

Sa.

Salém virmec, to salute.
 Selictar, a Sword-bearer.
 Selictar Agn, the Grand
 Signore's Sword-bearer.
 Silkmeç, to shake out a
 Cloth, &c.
 Simsar, an Exchange-
 Broker.
 Samson, a Mastive
 (Dog.)
 Semiz, fat, plump.
 Semar, a Porter's Knot.
 Simur, a Griffin.
 Sen, thou.
 Sanjac, a Province.
 Sepgilein, 2 like.
 Senong ghiby, 5 thee.
 Singhir, a Sinew.
 Singhirmec, to digest.
 Singhec, a Fly.
 Sevmec, to love.
 Siya, black.
 Sa-yr, other, any other.
 Say, a Foot-Post.
 Seis, a Groom.
 Se-ib, a Torrent, or
 Land-Flood.
 Sofra, a Table.
 Solac, an Archer.
 Subashy, a Marshal, or
 Head-Serjeant.
 Supurmec, to sweep.
 Sud, Milk.
 Sud iagmak, to milk.

Sin.

Surmec, to rub (with the
 Hand.)
 Surchmec, to stumble.
 Suzmec, to strain (with
 a Sieve.)
 Súz, a Word, also hold
 your Tongue.
 Susam, the Island Samos.
 Sugmec, to revile.
 Sultan, an Emperour.
 Sultana, an Empress.
 Sungú, a Lancet.
 Sunné, a Tradition.
 Sunne itmec, to circum-
 cise, (or perform the
 Tradition.)
 Sy-ilemec, to speak.

Bab esh Shin.

Shapká, a Hat.
 Shetab, Wine.
 Sherbet, a Confection of
 Sugar, with Lemon,
 or other Fruits; which
 dissolved in Water,
 gives its Name to the
 Liquor.
 Sherid, Brack.
 Shashkin, hair-brain'd.
 Shishe, a Spit.
 Shishelenmec, to spit.
 Shishmec, to swell.

Shashy

Shin.

Shafhy, *squint-ey'd.*
 Shakird, *a Pupil.*
 Shak, *torn.*
 Shikar, *Sugar.*
 Shakshir, *a Pair of Breeches.*
 Shek, *a Preacher.*
 Shalva, *a Pair of Trowsers.*
 Shimshet, *Lightning.*
 Shinik, *a Peck (Measure).*
 Shey, *a thing.*
 Am, *a thing.*
 Sheitan, *the Devil.*
 Shu, *this.*
 Shuvak, *Brightness.*

Bab esf 'Sad.

SA-at, *an Hour, a Clock or Watch.*
 'Seb, *the Handle of a Knife.*
 'Sabah, *the Morning, or to Morrow.*
 'Sabah Namaz, *the first Prayer before Sunrise.*
 'Saban, *a Plough.*
 'Saban Demiry, *a Plough Share.*
 'Satmak, *to sell.*

'Sad.

'Satun almak, *to buy.*
 'Satigy, *a Seller (of any thing.)*
 'Sahan, *chopd Straw.*
 'Sahrá, *a Plain, or Campaign.*
 'Seder, *Mother of Pearl.*
 'Sachmak, *to strew.*
 'Saraf, *a Money-Change.*
 'Sirché, *Vinegar.*
 'Sarmak, *to wind or roll up.*
 'Sary, *yellow.*
 'Sary Aru, *a Wasp.*
 'Saryk, *a Shash (of Turbant.)*
 'Sag, *sound, healthy; also the right, (not left.)*
 'Saglik, *Health.*
 'Sefer, *Victory.*
 'Safy, *wholly.*
 'Sakal, *a Beard.*
 'Saklamak, *to keep a thing.*
 'Sik, *a Cylindrical Tube, of uncertain Dimensions.*
 'Siklik, *Whistling, a Whistle.*
 'Siklik virmec, *to whistle.*
 'Sikmec, *Concombre.*
 'Sakinmak, *to take heed.*

'Salah

Sad.

²Salah Namaz, a Prayer
extraordinary on every
Friday, between Sun-
Rising and Noon.

²Salmak, to swing.

²Salyirmec, to let go
(one's hold.)

²Selyar, Spittle.

²Samûr, a Sable (Fur.)

²Simak, to break or crack.

²Sandue, a Chest or Box.

²Sapmak, to think.

²Sinmak, to fail or break.

²Sinamak, to try.

²Savall, War.

²Sivamak, to plaister.

²Saymak, to count.

²Sû, Water.

²Sugy, a Water-Carrier.

²Surmé, Silver Wyre.

²Sormak, to ask.

²Surmak, to sip up.

²Su-ök, cold.

²Su Cuzy, a Spring.

²Sól, the left, (not the
right.)

²Sulamak, to water.

²Sulu, watry.

²Sung, the End.

²Sungré, afterwards.

²Sychmee, to sh—te.

Bab et Te.

TApmak, to wor-
ship.

Tabanjá, a Pistol, or
Firelock.

Tatmak, to taste.

Tatsiz, without Taste or
Savour.

Dar, strait, not narrow.

Tartmak, to weigh with
a Ballance.

Dirmalamak, to scratch
with the Nails.

Tash, a Stone.

Tash yatar, the Stone
lies; used for the Sabo,
when a Hair is found
sitting.

Dashré, abroad, without.

Dag, a Hill or Moun-
tain.

Tefterdar, the Lord
High Treasurer.

Daghick, spread or scat-
tered.

Talaz, a Wave of the
Water.

Delghé, a Wave of the
Sea.

Temar, a Vein.

Damlamak, to drop as
Water.

Tamú, Hell.

Dam-

Te.

Damga, a Seal, Mark,
or Stamp.

Tavshan, a Hare.

Tribolús Sham, Tripoly
of Suria.

Trebolús Garib, Tripoly
of Barbary.

Toprak, Earth.

Dogan, a Hawk, or
Faulcon.

Dogru, strait, (not crook-
ed.)

Dogritmak, to make
strait.

Dogmak, to be born (or
to rise as the Sun doth.)

Dogurmak, to bring
forth.

Dolu, full, (not empty.)

Doldurmak, to fill up
to the Brim.

Domúz, a Hog.

Dón, a Garment; or a
Pair of Drawers.

Tutsak, a Captive.

Tutmak, to hold.

Tutun, Smoak or To-
bacco.

Tutun ichmec, to smoak
Tobacco.

Taty, a Parrot.

Durmak, to stay (in a
Place.)

Turundg, an Orange.

Túz, Salt or Dust.

Te.

Dukumak, to weave.

Tugramak, to chop or
cut small.

Dúl, a single Person.

Dúl Adam, a Widower

Dul Avrett, } a Widow.

Dul Kary, }

Dulbend, Muslin.

Dulbin, a Prospective
Glas.

Tumruc, the Stocks.

Tungmak, to freeze.

Bab el Ain.

A Gem, a Persian;
or Persia.

Agiam Oglan, a Novice
or young Janizary.

Araky, Brandy.

Esher ash, the Feast of
ten sorts of Meat.

Esker, a Soldier.

Ak'l, Sense or Wit.

Akly Adam, a Man of
Sense.

Alem, the World.

Aly, The Prophet whom
the Persians esteem

next to Mahomet :

The Turks reject Aly'

as Heterodox, and re-

ceive Abu Bek'r, Oth-

man,

Al.

man, and Omar, as
 Oribodax.
 Ulm'r, Life.
 Anká kulhy, a Griffin.
 Avrett, a Woman.
 A-ib, a Shame.

Bab el Gain.

GUzal, the Washing
 after Nocturnal
 Pollutions.
 Gulamiyé, safe Conduct
 Money.

Bab el Fa.

FEtfa, the Master's
 Sentence.
 Ferar, Flight.
 Farash, a Sexton.
 Feraset, Wit.
 Fark, a Difference.
 Ferigy, a long loose Vest,
 like a Night-Gown.
 Ferishte, an Angel.
 Ferman, the Grand Sig-
 nore's Firm, or Royal
 Command.
 Fakir, poor.
 Fakyé, a Priest or Lawyer.

Fa.

Fadu, naughty, bad.
 Finjan, a Coffee-Cup.
 Faide, Gain, Profit.
 Frank, a Name first gi-
 ven to the French, and
 now apply'd to all fo-
 reign Christians.
 Furtune, a Storm at
 Sea.

Bab el Koff.

KAbab, Roast-Meat, a
 Harlot.
 Kebche, a Ladle.
 Kabul ailemec, to re-
 ceive.
 Kabyñ, Dowry.
 Kapa, Kapu, Kapy, a
 Door.
 Kapamak, to shut.
 Kaptan, Kapudan, a
 Captain.
 Kaptan Pashá, Admiral
 of the Fleet.
 Kapmak, to apprehend,
 or lay hold of.
 Kapy Aga, Chief of the
 White Eunuchs.
 Kattergy, a Carrier.
 Katib, a Master-Me-
 ster.
 Katlanmak, to tarry.
 Kahvé,

Koff.

Kahvé, *Coffee.*
 Keche, *a Goat.*
 Kachmak, *to run away.*
 Kadar Namaz, *the Prayers all Night, on the 27th of the Moon Ramazan, when 'tis said the Alcoran descended from Heaven.*
 Kady' or Kazy', *a Judge who presides over a City for a Year, like a Lord Mayor, but with greater Power.*
 Kady leskir, *2 a Lord*
 Kady Esker, *3 Chief-Justice; of which there are but two; one of Anadoly', or the Lesser Asia, and the other of Rumilly, or Thrace.*
 Kadun, *2 a Matron.*
 Kadyn, *3*
 Kár, *Ice.*
 Kára, *black.*
 Karé, *the Land, Terra Firma.*
 Kara Taúk, *a Black-Bird.*
 Kara kulak, *Black Ears, a little fierce Beast, about the size of a small Cat.*
 Karangu, *dark.*
 Karanlik, *Darkness.*

Koff.

Karpúz, *a Water-Melon.*
 Kardash, or *2 a Bro-*
 Kerindash, *3 ther.*
 Keriké, *a Mohair-Cloth, lin'd with Silk.*
 Kireh, *a Span.*
 Karilhmak, *to mix or stir together.*
 Kirmak, *to break to Pieces.*
 Kirmisy', *Crimson.*
 Kary, *a Woman (grown.)*
 Káz, *a Goose.*
 Kezan, *a Kettle.*
 Kizil, *Red.*
 Kizil bash Gaour, *a red Head Persian Heretic.*
 Keskin, *sharp, keen.*
 Kim, *the Winter.*
 Kashiik, *a Spoon.*
 Kisse, *short of Stature.*
 Kishir, *barren.*
 Kaif, *Satisfaction.*
 Kaif virmec, *to make one as drunk as he can wish to be.*
 Kalae, *a Castle.*
 Kelb, *false (Adoney.)*
 Kelem, *a Pen.*
 Kelem trash, *a Pen-Knife.*
 Kelem yunmak, *to make a Pen.*
 Kil, *Hair.*

KI-

Koff

Kile, *a Bushel.*
 Kilar, *a Dispensatory.*
 Kalpac, *a Cap fac'd with Fur.*
 Kaldirmek, *to take away.*
 Kelken, *a Target.*
 Kalkmak, *to rise up.*
 Kalmak, *to remain, or be left.*
 Kamish, *a Cane or Reed.*
 Kamu, *all.*
 Kan, *Blood.*
 Kandil, *a Lamp.*
 Kavak, *a Poplar.*
 Ka-ûk, *the Cap of a Turbant.*
 Ka-im, *a Church-Warden.*
 Kaymac, *Cream.*
 Kaymaycam, *Governour of Constantinople, and next in Office to the Vizier.*
 Ka-imak, *to slip.*
 Ka-yk, *a Wherry.*
 Ka-ikgy, *a Water-man.*
 Kainamak, *to boil.*
 Kayûn, *a Musk Mellon.*
 Kiyonette gyun, *the Day of Resurrection.*
 K'ral, *a King.*
 Kogé, *old.*
 Koran, *the Alcoran, or the Turks Bible and Statute-Book.*
 Korkmak, *to be afraid.*

Koff

Korku, *Fear.*
 Korkumak, *to frighten.*
 Kokmak, *to smell, or stink.*
 Koku, *a Smell or Stink.*
 Konak, *ones Stage, or Lodging in Travelling.*
 Konsulus, *a Consul.*
 Kavgâ, *an Embroil or Quarrel.*
 Kuchmak, *to embrace.*
 Kurban, *a Sacrifice.*
 Kurtulmak, *to finish.*
 Kurshun, *Lead.*
 Kuru, *dry.*
 Kuzgun, *a Crow.*
 Kuzy, *a Lamb.*
 Kuskun, *a Crupper.*
 Kush, *a Bird.*
 Kushak, *a Girdle or Shash.*
 Kul, *a Slave.*
 Kulac, *an Ear.*
 Kulb, *the Handle of a Vessel.*
 Kultuk, *Darkness.*
 Kundat *the sitting at Prayers, after twice dopping their Noses to the Ground.*
 Kuyu, *a Well.*
 Kuyun, *a Sheep.*
 Kyz, *a Girl, a Female, a Daughter.*
 Kyzler Aga, *the black Eunuch, who is Chief Guar-*

Koff.

Guardian of the Women in the Seraglio.
Kyn, a Sheath.

Bab el Caff.

K Ebé Avret, a Woman with Child.
Kebché, a Ladle.
Kebyr, great.
Képec, Bran.
Ghetturmec, to bring.
Ghichy, small.
Ghechy, a She-Goat.
Ghichy barmak, the little Finger.
Ghechegec yer, a Passage.
Ghechmec, to pass (in Payment.)
Ghedge, Night.
Ghedge kushy, a Bat or Owl.
Cahpé, a Whore.
Ghiddy, a Cuckhold.
Cheddy, a Catt.
Gherib, a Stranger.
Gherec olmak, it behoveth.
Kiredg, Lime.
Kiremid, a Tile.
Kerem, Entreaty.
Keremilé, Pristby.
Kerpidg, Sun-dry'd Bricks.

Caff.

Gherinmec, to stretch ones self.
Ghizlemec, to hide (a thing.)
Ghizlenmec, to hide ones self, to be hid.
Cyafir, a Renegade, or Apostate.
Keffil, a Surety (for Debt.)
Keffilet, Suretyship.
Kefkin, a Scummer.
Cyaghid, Paper.
Gheghirmec, to belch.
Keclik, a Partridge.
Kilich, a Sword.
Ghelmec, to come.
Kem, bad, naught.
Ghemy', a Ship.
Cantar, a Steel-yard; and also 100 Lids, or 123 l. 4 Ounces British.
Gheghish, broad.
Kevdé, a Man's Body.
Ga-our, an Infidel, or Heretick.
Gaymec, to dress ones self.
Kaihy'a, a Lieutenant.
Kaihya Bey, Lieutenant-General of the Janizaries.
Cy'or, blind.
Gyóz, the Eye.
Gyoz kinmak, to wink.
H Cyosk,

Caff.

Cyosk, a Summer-House.

Cyol, a Pool.

Cupé, an Ear-Ring.

Cupec, a Dog.

Cyutec, a (Drubbing) Stick.

Guturmec, to carry.

Gurec, an Oar.

Guresh, Wrestling.

Gurmec, to see.

Curc, a Fur.

Guruldy, Thunder.

Guzel, handsome, beautiful.

Guzellik, Beauty.

Guzá yamy, the Autumn.

Cuse, thin (set.)

Cushé, a Corner.

Cushec, a young Camel.

Gukchek, handsome.

Gugúz, the Breast.

Gyúc, Azure Blew.

Cyul, Ashes.

Gyulke, the Shade.

Gulmec, to laugh.

Gumlec, a Skirt or Smock.

Gumruc, Custom.

Gumrucy, a Receiver or Farmer of the Customs.

Gyumur, Charcoal.

Gyun, a Day.

Gyunesh, the Sun.

Caff.

Gundermec, to send.

Gungúl, the Heart.

Cüy, a Village.

Cu-y Be-cu-y, Street by Street.

Ghytmec, to go.

Ghyrmec, to come.

Bab el Lam.

L Azim, Need, Occasion for.

Lidre, a Pound, or Rotolo, of 180 Drams Turkish; of which 146 are a Pound Averdupoize.

Lakin, but.

Lala, a Tutor.

Limón, a Lemon.

Limon Sherbetty, Lemonade.

Levent, a Marine (Soldier.)

Londrá, London.

Londra Chokhá, Course (Suffolk, Gloucester, &c.) Cloth.

Londrá, a great Vessel, about twice as big as a Chimber or Hoy.

Lu'khúz, a Lying-in Woman.

Ly-

Lam.

Lyman, } *a Sea-Port, or*
Escale, } *Scale of Trade.*

Bab el Mim.

M Ahapúz, *a Pledge*
or *Hostage.*

Mahúr, *superfine (Salis-*
bury) Cloth.

Medress, *a College.*

Mariz, *sick.*

Mery', *the Exchequer.*

Mezt, *thin Leather Shoes*
sewed to the Breeches.

Mizrac, *a Lance.*

Mezurgá, *Head-Bailiffs*
of the Janizaries.

Megid, *a Church or*
Mosque.

Meshé, *a Wood.*

Mesly's, *a Bankrupt.*

Makramá, *a Handker-*
chief or Towel.

Meclúb, *an Epistle.*

Mac-cat, *the Covering of*
the Minders.

Mec-yamé, *Guild-Hall,*
(or the Caddy's House,
where he decides Cau-
ses.)

Mal, *Goods, Riches, Fa-*
culties.

Espab, *Goods.*

Mim.

Mil, *a Mile.*

Melec, *an Angel.*

Minár, or Minary, *a*
Steeple.

Minberé, *a Pulpit.*

Minten, *a short Vest.*

Minder, *Squabs or Beds,*
laid round on the Safá.

Menghir, *a small Copper*
Piece, valued at about
half a Farthing, now
out of Use.

Mavy', *Mazareen or deep*
blew.

Mivé, *Fruit.*

Mevely, *a Dervish.*

Maydan, *a great Square,*
or Racing-Place.

Mayrac, *the Prophet Ma-*
homet's Ascension to
Heaven, (ut lapsu
majoré ruat.)

Ma-yl itmec, *to bend.*

Maymún, *a Monkey.*

Mollá, *a Judge and Go-*
vernour of a Province,
next in Degree to the
Kadiliskirs, who are
chose out of the Mol-
la's, as the Mosti is
usually one of the Ka-
dyliskiers.

Moka-id, *the Clerk of the*
Affize, who writes down
the Decrees.

Mim.

Muezzin, *the Man that calls to Prayers from the Steeple.*Mutaferaca, *a Horseman, obliged to go to the Wars when the Grand Signore goes, and not else.*Mutaferacan, *a Tip-staff, or Serjeant.*Mutevely, *a President, or Manager of the Affairs of a Mosch.*Muhallîl, *a Receiver of Custom.*Muhûr, *a Seal.*Muhurlemec, *to seal.*Murekeb, *Ink.*Murdâr, *filthy, impure.*Mosulman, *a true Believer (in Mahomet.)*Mustulûk, *a Reward, or Present for good News.*Musty', *the High-Priest, Patriarch, or Pope of Turkey.*Muclir, *an Apparitor, who cites Criminals, and suspected Persons.*Mulûd, *the Birth of Mahomet, or the 12th Night of the Moon Rabbie the First.*Mum, *a Candle.*

Mim.

Mumfconderen, *an Extinguisher of the Light (within.)*

Bab en Nun.

NA-ib, *the Caddy's Substitute, or Clerk.*Nar, *a Pomegranate.*Nerede? *Where?*Nichun? *Why?*Nige? *How?*Negy, *a Prophet.*Nasib, *ones Destiny or Fortune.*Nakib Eskref, *Chief of the Emirs.*Nalbend, *a Farrier.*Nálche, *a Horse-Shoe.*Nam, *called, named.*Nim, *midling (or Worcester-shire) Cloth.*Namáz, *Prayer.*Nene, *a Grand-Mother.*Ne? *What?*Niyaz, *Entreaty.*Nukhud, *Pease.*

Bab

Bab el Vaw.

Vircu, a Gift.
 Virmec, to give.
 Vizir Azem, the Prime
 Vizier, or Chief Coun-
 sellor, who is next in
 Power to the Grand
 Signore.
 Vakfy, Lands appropri-
 ated to the Use of the
 Church in general, or
 of particular Moschs,
 which entitles the Occu-
 piers to great Immuni-
 ties.
 Vekil, An Assign, or
 Substitute.

Bab el Ha.

Heb or Hep, all.
 Hich, not, nothing.
 Heddiyé, a Present.
 Hala, now.

Bab el Ya.

YAb, Yab, or yap,
 yap, fair and soft-
 ly.

Yaban, a Wilderness.
 Yabané, abroad.
 Yaprak, Earth.
 Yapmak, to build, to do.
 Yatajak yer, a Dormi-
 tory.
 Yatsy Namáz, the fifth
 and last daily Prayer,
 just before going to Bed.
 Yatmak, to lie down.
 Yetturmec, to suffice.
 Yer, the Ground, a Place.
 Yer kazmak, to rake.
 Yaratmak, to create.
 Yaradigy, a Creator.
 Yarasé, a Bat.
 Yarisly, the half.
 Yaramaz, mad, lewd,
 naughty.
 Yarar, valiant, stout.
 Yaramak, to serve for
 something.
 Yirtmec, to tear, to
 rend.
 Yarkelanmak, to prepare.
 Yarlighemak, to pardon.
 Yarmak, to split.
 Yaz, yey, the Summer.
 Yazy, a Field.
 Yazigy, a Writer; as
 a Scrivener, Purser,
 Book-keeper, &c.
 Yazmak, to write.
 Yazú, Writing.
 Yazik, a Pity.

Yastik,

Kilimik Turkish. *Turkish Words.*

Ya.
 Yaffik, a large Cushion
 for a Sofa.
 Yash, wet.
 Yeshil, green.
 Yag, Oil.
 Yagmak, to rain.
 Yagmur, Rain.
 Yagmurluk, a great Ri-
 ding Coat with a Hood.
 Yakmak, to light, to kin-
 dle.
 Yakin, nigh, hard by.
 Yeghen, a Nephew.
 Yeghin, Victory.
 Ikin, a Tooth.
 Yel, the Wind.
 Yelan, a Lye.
 Yelangy, a Lye.
 Yel esmec, or ? to blow.
 Yelmec,
 Yalamak, to lick.
 Yildiz, a Star.
 Yilderim, a Thunder-
 bolt.
 Yelken, a Sail.
 Yalvarmak, to beseech.
 Yalinghiz, alone.
 Ylan, a Snake.
 Ylan balaghy, an Eel
 or Snake-Fish.
 Yemek, to eat.
 Yemish, Fruit.
 Yangac, a Check.
 Yengmec, to gain the
 Victory.

Ya.
 Yenghilmeç, to lose the
 Victory.
 Yenghy, new.
 Yenghychery, a Fami-
 liar, or new Soldier,
 one of the Infantry.
 Yenghychery Agasy, the
 General of the Janizaries.
 Yanmak, to be on Fire,
 to burn.
 Yeyá, a Footman.
 Ya-ryy, light (in Weight.)
 Yeyagek, ? Meat.
 Yeycu, ?
 Ya-ikamak, to wash.
 Yól, a Road, Path, Voy-
 age or Journey.
 Yoldash, a Fellow-Tra-
 veller.
 Yút, the Breech.
 Yutskúr, the String which
 ties up the Drawers or
 Breeches.
 Yutmak, to swallow.
 Yugé, high.
 Yugerce, higher.
 Yurec, the Heart.
 Yurecsiz, heartless, a
 Coward.
 Yurecly, courageous.
 Yurumec, to walk.
 Yozúk, an impaling Stake.
 Yúzy, ? the Face.
 Yúz, ?
 Yufke, thin, subtle.

Yúk,

Ya.

Yük, a Load (of Goods.)

Yüksüş, an Ascent.

Yüce, high, tall.

Yugurmak, to knead.

Yulmak, to pluck off.

Yumak, to wash (the Face, &c.)

Y.

Yumşak, soft.

Yumurte, an Egg.

Yumurdlamak, to lay Eggs.

Yuve, a Bird's Nest.

Yuvalenmak, to tumble as a Rope-Dancer.

FINIS.



21.17

